A 7.12.78

A VOYAGE INTO THE LEVANT:

A brief Relation of a Journey lately performed by Sir *Henry Blunt* Knight, from *England* by the way of *Venice*, into *Dalmatia*, *Sclavonia*, *Bosna*, *Hungary*, *Macedonia*, *Thessaly*, *Thrace*, *Rhodes* and *Egypt*, unto *Gran Cairo*:

With particular Observations concerning the modern condition of the *TURKS*, and other People under that Empire.

The Fifth Edition.

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A VOYAGE INTO THE *LEVANT.*

INtellectuall Complexions have no desire so strong as that of *knowledge*; nor is any knowledge unto man so certaine and pertinent, as that of humane affairs: This *experience* advances best, in observing of people, whose *institutions* much differ from ours; for customes conformable to our own, or to such wherewith we are already acquainted, do but repeat our old observations, with little acquist of new. So my former time spent in viewing *Italy*, *France*, and some little of *Spain*, being countries of Christian institution, did but represent in a several dress, the effect of what I knew before. Then

Then ſeeing the cuſtomes of men are much ſwayed by their natural diſpoſitions, which are originally inſpired and compoſed by the Climate, whoſe aire and influence they receive, it ſeems natural, that to our *North-weſt* parts of the World, no people ſhould be more averſe, and ſtrange of behaviour, then thoſe of the *South-Eaſt*: Moreover, thoſe parts being now poſſeſſed by the *Turks*, who are the onely moderne people great in action, and whoſe Empire hath ſo ſuddenly invaded the world, and fixt it ſelfe ſuch firm foundations as no other ever did; I was of opinion, that he who would behold theſe times in their greateſt glory, could not find a better *Scene* then *Turky*: theſe conſiderations ſent me thither; where my general purpoſe gave me four particular cares: Firſt, to obſerve the Religion, Manners, and Policy of the *Turkes*, not perfectly, (which were a task for an inhabitant rather then a paſſenger,) but

but ſo far forth, as might ſatisfie this ſcruple, (to wit) whether to an unpartial conceit, the *Turkiſh* way appear abſolutely barbarous, as we are given to underſtand, or rather another kind of civility, different from ours, but no leſs pretending. Secondly, in ſome meaſure to acquaint my ſelfe with thoſe other Sects which live under the *Turks*, as *Greeks*, *Armenians*, *Freinks*, and *Zinganaes*, but eſpecially the *Jews*; a race from all others ſo averſe both in nature and inſtitution, as glorying to ſingle it ſelf out of the reſt of mankind, remains obſtinate, contemptible and famous: Thirdly, to ſee the *Turkiſh* Army, then going againſt *Poland*, and therein to note, whether their Diſcipline *Military* encline to ours, or elſe be of a new mould, though not without ſome touch, from the Countries they have ſubdued; and whether it be of a frame apt to confront the Chriſtians, or not: The laſt and choice piece of my intent, was to

view *Gran Cairo*, and that for two cauſes; firſt, it being clearly the greateſt concourſe of Mankinde in theſe times, & perhaps that ever was; there muſt needs be ſome proportionable ſpirit in the government: for ſuch vaſt multitudes, and thoſe of wits ſo deeply malicious, would ſoon breed confuſion, famine, and utter deſolation, if in the *Turkiſh* domination there were nothing but ſottiſh ſenſuality, as moſt *Chriſtians* conceive: Laſtly, becauſe *Egypt* is held to have been the fountaine of all *Science*, and *Arts Civil*, therefore I did hope to find ſome ſpark of thoſe cinders not yet put out; or elſe in the extream contrariety, I ſhould receive an impreſſion as important, from the ocular view of ſo great a revolution; for above all other ſenſes, the eye having the moſt immediate, and quick commerce with the Soul, gives it a more ſmart touch then the reſt, leaving in the *fancy* ſomewhat unutterable; ſo that an eye-witneſs

witneſſe of things conceives them with an *imagination* more compleat, ſtrong, and intuitive, then he can either apprehend, or deliver by way of relation; for relations are not only in great part falſe, out of the relaters miſ-information, vanity, or intereſt; but which is unavoydable, their choice, and frame agrees more naturally with his judgement, whoſe iſſue they are, then with his readers; ſo as the reader is like one feaſted with diſhes fitter for another mans ſtomack, then his own: but a Traveller takes with his eye, and ear, only ſuch *occurrencies* into Obſervation, as his own apprehenſion affects, and through that *ſympathy*, can digeſt thē to an experience more natural for himſelf, then he could have done the notes of another: Wherefore I deſiring ſomewhat to inform my ſelf of the *Turkiſh* Nation, would not ſit down with a book knowledge thereof, but rather (through all the hazard

and endurance of travel,) receive it from mine own eye not dazled with any affection, prejudicacy, or miſt of education, which preoccupate the mind, and delude it with partial *idea's*, as with a falſe glaſs, repreſenting the *object* in colours, and proportions untrue: for the juſt cenſure of things is to be drawn from their end whereto they are aimed, without requiring them to our cuſtoms, and ordinances, or other impertinent reſpects, which they acknowledge not for their touchſtone: Wherefore he who paſſes through the ſeveral educations of men, muſt not try them by his own, but weaning his mind from all former habit of *opinion*, ſhould as it were putting off the Old Man come freſh and ſincere to conſider them: This preparation was the cauſe, why the ſuperſtition, policy, entertainments, diet, lodging, and other manners of the *Turks*, never provoked me ſo far, as uſually they do thoſe who catechiſe

chiſe the world by their own home; and this alſo bars theſe obſervations from appearing beyond my owne cloſet, for to a mind poſſeſt with any ſet doctrine, their unconformity muſt needs make them ſeem unſound, and extravagant, nor can they comply to a rule by which they were not made: Nevertheleſs conſidering that *experience* forgotten is as if it never had been, and knowing how much I ventured for it, as little as it is, I could not but eſteem it worth retaining in my own memory, though not tranſferring to others: hereupon I have in theſe lines regiſtred to my ſelf, whatſoever moſt took me in my journey from *Venice* into *Turky*.

Firſt, I agreed with a *Janizary* at *Venice*, to finde me Dyet, Horſe, Coach, Paſſage, and all other uſual charges, as farre as *Conſtantinople*: Then upon the ſeventh of *May*, 1634. I embarqu'd on a *Venetian Gally* with a *Caravan* of *Turks* and *Jews*, bound

for the *Levant*, not having any *Christian* with them beſides my ſelf: this occaſion was right to my purpoſe; for the familiarity of bed, board, and paſſage together is more opportune to diſcloſe the cuſtomes of men, then a much longer habitation in Cities, where ſociety is not ſo linkt, and behaviour more perſonate, then in travel, whoſe common ſufferings endear men, laying them open, and obnoxious to one another: The not having any other *Chriſtian* in the *Caravan*, gave me two notable advantages: Firſt, that no other mans errors could draw either hatred, or engagement upon me; then I had a freedome of complying upon occaſion of queſtions by them made; whereby I became all things to all men, which let me into the breaſts of many.

The *Gally* lying that day and night in Port at *Lio*, ſet ſail the next morn, and in four and twenty hours arrived at *Revinio* a *Venetian* City in *Iſtria*: it ſtands

ſtands in a creek of the *Andriatique*, upon a hill promontory which hath two thirds waſhed by the *Sea*, the *South-eaſt* ſide joyned to the Continent; the ſoil rocky, and barren, as all that ſide along the *Gulf*; it is an hundred miles from *Venice*, and therefore being ſo far within the *Gulf*, is not fortified as againſt much danger, yet hath it a pretty wall, and fortreſs with a ſmall Garriſon: From thence we came to *Zara*: This City ſtands in *Dolmatia*, and of all others within the *Gulf*, is by reaſon of the ſituation, moſt apt to command the whole *Adriatique*, and therefore hath formerly been attempted by the *Turk*, wherefore the *Venetians* have fortified it extraordinarily, and now though in times of firm peace, keep it with ſtrong companies both of Horſe and Foot: the General of the Horſe came in another *Galley* with us, he was firſt welcomed with a volley of great and ſmall ſhot from the walls; then by 3.

Nobles

Nobles therein ſeveral Offices commanding, he was accompanied to the *Townhall*, where his brief Patent once read, he had the Staff and Precedency of his Predeceſſor: after a days view of this place we Sailed to *Spalatro* a City of *Slavonia*, kept by the *Venetians* as their only *Emporium* plyed ſucceſſively with two *Gallies*, which carry between *Venice* and that place, ſuch Merchandize as are tranſported into *Turky*, or from thence brought in: it ſtands in a moſt pleaſant valley on the *South-ſide* of great Mountains: in the wall toward the Sea, appears a great remainder of a *gallery* in *Diocletian* his Palace: *Southward* of the Town is the Sea, which makes an open Port capable of ten or twelve *Gallies*; without is an unſecure Bay for great Ships, at the entrance above half a mile broad; yet not ſo renown'd for the skill of *Octavius*, who chained it up when he beſieged *Salonæ*, as for the fierce reſolution of *Vulteius*, and his com-

company there taken: in this Town the *Venetians* allow the great *Turk* to take cuſtome of the *Merchandize*; whereupon there reſides his *Emir* or Treaſurer who payes him thirty five thouſand *Dollars* a year, as himſelf, and others told me: there are high walls, and ſtrong companies to guard this City; yet I heard their chief ſafety to be in having ſo unuſeful, and ſmall an *Haven*, wherefore the *Turk* eſteems *Spalatro* in effect, but as a land town, nor ſo much worth as his preſent cuſtome, and ſo covets it not like *Zara*, for if he did, he has a terrible advantage upon it, having taken from the *Venetians Clyſſi*, not above four miles off; which is the ſtrongeſt land fortreſſe that I ever beheld.

At *Spalatro* having ſtayed three days, our *Caravan* was furniſhed with horſes; the firſt journey we began about Sunſet, our lodging two Miles off we pitch'd upon a little hill, grown over

over with *Juniper*, once the seat of *Salonæ*, a City famous for their bravery against *Octavius*; there is not now so much as a ruine left, excepting a poor piece of *Diocleſians aqueduct*; Hence we passed the Hils of *Dogliana* far higher then the *Alpes*, and so steep as our descent for three days together, it was a greater precipice, then that half day is coming down from Mount *Cenis*, into *Piemont*; having for the most part rode thus nine dayes, we came into a spacious and fruitful plain, which at the *West*, where we entred, at least ten miles over, is on the *North*, and *South* sides immured with ridges of easie, and pleasant hills, still by degrees, straightning the plain, till after six or seven mile riding, it grows not above a mile broad; there found we the City *Saraih*, which extends from the one side, to the other, and takes up part of both Ascents; at the *East* end stands a Castle upon a steep rock commanding the *Town*, and

passage

paſſage *Eaſtward*: This is the *Metropolis* of the Kingdom of *Boſnah*: it is but meanly built, and not great, reckoning about fourſcore *Meſcheetoes*, and twenty thouſand houſes.

In my three dayes aboad, the moſt notable things I found, was the goodneſſe of the water, and vaſte, almoſt *gyant-like* ſtature of the men, which with their bordering upon *Germany*, made me ſuppoſe them to be the offſpring of thoſe old *Germans* noted by *Cæſar* and *Tacitus* for their huge ſize, which in other places, is now degenerate into the ordinary proportions of men: Hence at our departure we went along with the *Baſhaw* of *Boſnah* his Troops going for the Warre of *Poland*; they were of Horſe and Foot between ſix or ſeven thouſand, but went ſcattering: the *Baſhaw* not yet in perſon, and the taking leave of their friends Spirited many with drink, diſcontent & inſolency; which made them fitter company for the *Devil*, then

then for a *Christian*: my self after many launces and knives threatned upon me, was invaded by a drunken *Janizary*, whose Iron Mace intangled in his other furniture gave me time to flee among the Rocks, whereby I escaped untoucht: Thus marcht we ten days through a hilly country, cold, not inhabited, and in a manner a continued Wood, most of *Pine* trees: at length we reached *Valliovah*, a pretty little Town upon the confines of *Hungary*, where the Camp staying some dayes, we left them behind, and being to pass a Wood near the *Christian* countrey, doubting it to be (as confines are) full of Thieves, we divided our *Caravan* of sixscore Horse into two parts; half with the Persons, and Goods of least esteem, we sent a day before the rest, that so the Thieves having a booty, might be gone before we came, which happened accordingly; they were robbed; one thief, and two of ours slain; some hundred *dollars* worth of goods

goods loſt: The next day we paſſed, and found ſixteen Theeves, in a narrow paſſage, before whom we ſet a good guard of *Harquebuze*, and *Piſtols*, till the weaker ſort paſſed by: ſo in three dayes, we came ſafe to *Belgrada*.

This City anciently called *Taurunum*, or *Alba Græca*, was the *Metropolis* of *Hungary* till won by *Sultan Solyman* the ſecond, in the year, 1525. it is one of the moſt pleaſant, ſtately, and commodious ſituations that I have ſeen: it ſtands moſt in a bottom encompaſſed *Eaſtward*, by gentle and pleaſant Aſcents, employed in Orchards, or Vines, *Southward* is an eaſie hill, part poſſeſt with buildings, the reſt a burying place of well-nigh three miles in compaſs, ſo full of Graves as one can be by another: The *Weſt* end yeelds a right magnificent aſpect, by reaſon of an eminency of land jetting out farther then the reſt, and bearing a goodly ſtrong *Caſtle* whoſe Walls

are

are two miles about, excellently fortified with a dry ditch, and out-works: this *Caſtle* on the *Weſt* ſide is waſhed by the great river *Sava*, which on the *North* of the City, loſes it ſelf in the *Danubius*, of old called *Iſter*, now *Duny*, and is held the greateſt river in the World, deep and dangerous for Navigation, runs Eaſt-ward, into the *Euxine* or *black* Sea, in its paſſage receiving fifty and odde Rivers, moſt of them navigable: Two rarities I was told of this River, and with my own experience found true: One was that at mid-day, and mid-night, the ſtream runs ſlower by much then at other times; This they find by the noiſe of thoſe Boat-mills, whereof there are about twenty, like thoſe upon the *Rhoane* at *Lyons*, their clakkers beat much ſlower, at thoſe times then elſe, which argues like difference in the motion of the Wheel, and by conſequence of the ſtream; the cauſe is neither any *reflux*, nor ſtop of current by

wind

wind or otherwiſe, for there is no increaſe of water obſerved: The other wonder is, that where thoſe two great *currents* meet, their waters mingle no more then water and oyle; not that either floats above other, but joyne unmixed, ſo that near the midle of the river I have got in a boat, and taſted of the *Dannby* as clear, and pure as a Well, then putting my hand not an inch further, I have taken of the *Sava* as troubled as a ſtreet channel, taſting the gravel in my teeth; yet did it not taſte *unctuous*, as I expected, but hath ſome other ſecret ground of the *antipathy*, which though not eaſily found out, is very effectual; for they runne thus threeſcore miles together, and for a dayes journey, I have been an eye-witneſs thereof.

The *Caſtle* is excellently furniſhed with Artillery, and at the entrance, there ſtands an *Arſenal* with ſome forty or fifty fair Braſs pieces, moſt bearing the Armes, and inſcription of

Ferdinand

Ferdinand the Emperour: that which to me seemed strangest in this *Castle*, (for I had free liberty to pry up and down) was a round Tower, called the *Zindana*, a cruelty not by them devised, and seldom practised, it is like old *Romes Gemoniæ*; the Tower is large, and round; but within severed into many squares of long beams, set on end, about four foot a sunder; each beam was struck frequent with great flesh-hookes, the person condemned was naked let fall amongst those hookes, which gave him a quick, or lasting misery, as he chanced to light: then at the bottome the river is let in by *grates*, whereby all putrefaction was washt away: Within this great *Castle*, is another little one, with works of its own; I had like to have miscarried with approaching the *entrance*, but the rude noise, and worse looks of the Guard, gave me a timely apprehension with *sudden* passage, & *humiliation* to sweeten them, and get of, for as I after learnt,

learnt, there is kept a great part of the *Gran Signior* his treasure, to be ready when he wars on that side the *Empire*, it is death for any *Turk* or *Christian* to enter; and the *Captain* is never to goe forth without particular license from the *Emperour*: Here the *Basha* of *Temesuar* joyning the people of *Buda*, and his own, with those of *Belgrada* and *Bosnah*, they were held encamped on the *South-side* of the Town, yet not so severely, but the *Spahyes*, *Janizaries*, and *Venturiers*, had leave to goe before to the General *Rendizvouz*, as they pleased, though most of them stayed to attend the *Bashaes*; they there expected *Murath Basha*; he five dayes after our arrival, came in with few Foot, but Foure thousand Horse, of the *Spahy-Timariots*; such brave Horses, and Men so dexterous in the use of the Launce I had not seen: then was made publick Proclamation to hang all such *Janizaries*, as should be found behind

these

these Forces: with them the next day we set forward for *Sophya*, which in twelve days we reacht: The *Bashaes* did not go all in company, but setting forth about an hour, one after another, drew out their Troops in length without confusion; not in much order of *File* and *Ranke*, as near no Enemy: in this and our former March, I much admired, that we had a *Caravan* loaded with *Cloths*, *Silks*, *Tissues*, and other rich commodities, were so safe, not only in the main Army, but in straggling troops, amongst whom we often wandred by reason of recovering the *Jews* Sabbath; but I found the cause to be the cruelty of *Justice*; for Thieves upon the way are empaled without delay, or mercy; and there was a *Saniacke* with two hundred Horse, who did nothing but coast up and down the Countrey, and every man who could not give a fair account of his being where he found him, was presently strangled, though

though not known to have offended: for their *justice* although not so rash as we suppose, yet will rather cut off two *innocent* men, then let one *Offender* escape; for in execution of an innocent, they think if he be held guilty, the *example* works as well as if he were guilty indeed; and where a constant denyal makes the *fact* doubted, in that execution, the resentment so violent terrifies the more; Therefore to prevent disorders sometimes, in the beginning of War, *colourable* punishments are used where *just* ones want: This speedy and remorseless severity makes that when their great Armies lie about any Town, or *passe*, no man is endamaged, or troubled to secure his goods; which in respect it pretends more effect upon a bad age then our *Christian compassion*, which is so easily abused, as we cannot raise two, or three *Companies* of Souldiers, but they pilfer and rifle whersoever they passe: Wherein for want of cruelty upon

upon *Delinquents* cauſes much more oppreſſion of the *Innocent*, which is the greateſt cruelty of all: yet without their Army, there want not ſcandals; for in the way we paſſed by a *Palanga*, which is a Village fortified with mud Walls againſt Theeves; Where we found a ſmall *Caravan* to have been aſſaulted the day before, and divers remaining ſore wounded: for through all *Turkey*, eſpecially in places *deſert*, there are many *Mountainers*, or *Outlaws*, like the wild *Iriſh*, who live upon ſpoil, and are not held Members of the State, but enemies, and uſed accordingly: In all our March though I could not perceive much *Diſcipline*, as not neer an adverſe party; yet I wondered to ſee ſuch a Multitude ſo clear of *confuſion*, *violence*, *want*, *ſickneſſe*, or any other *diſorder*; and though we were almoſt threeſcore thouſand, and ſometimes found not a Town in ſeven or eight dayes, yet was there ſuch plenty of good *Bisket*, *Rice*

Rice, and *Mutton*, as whereſoever I paſſed up and down to view the *Spahyes*, and others in their tents, they would often make me ſit, and eat with them very plentifully and well: The ſeveral *Courts* of the *Baſhaes* were ſerved in great ſtate; each of them having three or fourſcore *Camels*, beſides ſix or ſeven ſcore *Carts*, to carry the *Baggage*: and when the *Baſha* himſelf took Horſe, he had five or ſix *Coaches*, covered with *cloth of Gold*, or rich *Tapeſtry*, to carry his wives; ſome had with them *twelve* or *ſixteen*; the leaſt *ten*, who when they entred the Coach, there were men ſet on each ſide, holding up a row of *Tapeſtry* to cover them from being ſeen by the people, although they were after the *Turkiſh* manner muffled that nothing but the eye could appear: beſide theſe wives, each *Baſha* had as many, or likely more *Catamites*, which are their ſerious loves; for their wifes are uſed (as the *Turks* themſelves told

me) but to dreſs their meat, to Laundreſs, and for reputation; the boyes likely of twelve or fourteen years old, ſome of them not above nine or ten, are uſually *clad* in *Velvet*, or *Scarlet*, with gilt *Scymitars*, and bravely mounted with *ſumptuous furniture*; to each of them a ſouldier appointed, who walks by his bridle, for his ſafety: when they are all in order, there is excellent *Sherbets* given to any who will drink; then the *Baſha* takes horſe, before whom ride a dozen or more, who with ugly Drums, braſs Diſhes, and wind Inſtruments, noiſe along moſt part of the Journey: before all, there go Officers who pitch his tent, where he ſhall dine or lodge: when meat is ſerved up, eſpecially at night all the people give three great ſhouts: Theſe are the chief Ceremonies I remember. That wch ſecured, & emboldened my enquiry, and paſſage theſe twelve dayes march, was an accident the firſt night, which was thus, The

Canpe

Campe being pitched on the ſhoare of *Dannbius*, I went (but timorouſly) to view the Service about *Murath Baſhaes* Court, where one of his favourite boyes eſpying me to be a ſtranger, gave me a Cup of *Sherbet*; I in thanks, and to make friends in Court, preſented him with a Pocket *Looking glaſs*, in a little *Ivory* Caſe, with a *Comb*, ſuch as are ſold at *Weſtminſter Hall* for four or five ſhillings a piece: The youth much taken therewith, ran and ſhewed it to the *Baſhaw*, who preſently ſent for me, & making me ſit, and drink *Cauphe* in his preſence, called for one that ſpake *Italian*; then demanding of my *condition*, *purpoſe*, *country*, and many other particulars, it was my fortune to hit his humour ſo right, as at laſt he asked if my Law did permit me to ſerve under them going againſt the *Polacke* who is a *Chriſtian*; promiſing with his hand upon his breaſt, that if I would, I ſhould be enrolled of his Compa-

nies, furniſhed with a good horſe, and for other neceſſaries be *provided* with the reſt of his Houſhold; I humbly thanked him for his favour, and told him, that to an *Engliſhman* it was lawful to ſerve under any who were in league with our *King*, and that our *King* had not only a league with the *Gran Signior*, but continually held an *Embaſſadour* at his Court, eſteeming him the greateſt *Monarch* in the world: ſo that my ſervice there, eſpecially if I behaved my ſelf not unworthy of my *Nation*, would be *exceedingly* well received in *England*; and the *Polack*, though in name a *Chriſtian*, yet of a *Sect*, which for *Idolatry*, and many other points, we much abhorred; wherefore the *Engliſh* had of late, helpt the *Muſcovite* againſt him, and would be forwarder under the *Turks*, whom we not onely honored for their glorious actions in the world; but alſo loved, for the *kind commerce* of *Trade* which we find among ſt

amongſt them: But as for my preſent engagement to the War, with much ſorrow I acknowledged my incapacity, by reaſon I wanted *language* which would not only render me uncapable of *Commands*, and ſo *unſerviceable*, but alſo endanger me in *tumults*, where I appearing a ſtranger, and not able to expreſs my affection, might be miſtaken, and uſed accordingly; wherefore I humbly intreated his Highneſs leave to follow my poor affaires, with an Eternal *oblige* to *blazon* this honourable favor whereſoever I came: He forthwith bad me do as liked me beſt; wherewith I took my leave, but had much confidence in his favour, and went often to obſerve his Court. In this journey we paſſed through a prety little Town, called *Niſſe*, where we ſtayed while the *Jews* kept their *Sabbath*: here a little before night, Wine having poſſeſt a *Janizary*, and one other *Turk*, who rode in my Coach, they

fell out with two Country fellows, and by violence took an Axe from one of them, not to rob him, but for present use thereof, which being done I gave him his Axe again, as not willing in that place to have so much as the beholders part in a quarrel: These fellows dogg'd us: the *Janizary* they missed, but at midnight came to our Coach where we slept, & opened the cover; whereat I speaking in *Italian*, they knew me, wherefore leaving me, they drew the *Turk* by neck and shoulders, and gave him two blows with *Scymitars*, one over the arm, the other upon the head, in such sort as we left him behind in great danger of death: they fled, I was found there all bloody, and so taken; had surely the next day been executed, but that within less then half an hour, the hurt person coming to his senses, cleared me, telling how it came, and by whom.

Thus in twelve dayes, we came to

Sophya,

Sophya, the chief City (after the *Turkiſh* diviſion) of *Bulgary*, but according to the other *Geography*, it ſtands in *Macedonia*, upon the confines of *Theſſaly*, nor hath it loſt the old *Grecian* civility, for of all the Cities I ever paſſed, either in *Chriſtendome*, or without, I never ſaw any where a ſtranger is leſſe troubled either with affronts or gaping: it ſtands almoſt in the midſt of a long and fruitful valley; on the *North-ſide* about four miles diſtant, runs a ridg of low hils; *South-ward* three miles off, ſtands a high and ſteep Mountaine, where ſnow appears all the year: the *Jewes* and *Chriſtians* have here the doors of their houſes little above three foot high, which they told me was, that the *Turks* might not bring in their Horſes, who elſe would uſe them for ſtables in their travel; which I noted for a ſigne of greater ſlavery then in other places.

Here is the Seat of the *Beglerbeg* or

Viceroy of all *Greece*, by the *Turkes* called *Rumely*; with many brave *Meſcheetoes*, eſpecially the great one in the middle of the Town, and another on the South ſide, with a magnificent Colledge: it hath many ſtately *Hanes* or *Kirevanſerahes*, and exquiſite *Bathes*, the principal hath a hot Fountain: Here the buſineſs of our *Caravan* ended, nor had my *Janizary* much deſire to take any of new, for he naturally having more of the Merchant in him, then of the *Souldier*, would not go further for fear of being forced to the Warre, wherefore he ſtayed twenty dayes at *Sophya*, till the Camp was removed, and the *Grand Signior* returned to *Conſtantinople*: Thus I neither ſaw the *Emperours* perſon, nor the main body of the army; only herein was my ſucceſs ſhort: as ſoon as the *Janizary* thought the coaſt clear, we went four Coaches in three days to *Potarzeek*: the paſſage is famous for *Antiquities*:

ſixteen

ſixteen, or 18. miles Eaſtward of *Sophya*, we paſt over the hill *Rhodope* where *Orpheus* lamented his *Euridice*: it hath divers inequalities of ground, none very ſteep, all covered with low Woods, now Watched with divers, who by reaſon of the frequent Robberies there committed, do by little Drums give the Inhabitants warning of all ſuſpicious paſſengers: in the loweſt of thoſe deſcents runs a little Brook, of which I conjectured, and a learned *Jew* (to whom I owe moſt of my information) confirmed, that the old Poets had made the river *Strymon*, where the diſconſolate *Orpheus* was torne in pieces by the *Thracian* Dames, for that place hath ever been uncertainly reckoned, to *Macedonia*, *Thrace*, and *Theſſaly*.

At laſt we came to an high, and large mountaine, of a dayes journey over; the *Jew* held it to be the *Thermophylæ*, a place as ſtoutly conteſted for of old, as now the

Valtoline with us, herewith he told me that *Eaſtern* cuſtom of wearing *Turbants* came from thence; and that how once the *Barbarous* people having the *Grecian* Army at a great advantage, there was no other remedy, but that ſome few ſhould make good that narrow paſſage, while the main of the Army might eſcape away; there were brave Spirits who undertook it, and knowing they went to an unevitable death, they had care of nothing but *Sepulture*, which of old was much regarded, wherefore each of them carried his *Winding-ſheet* wrapt about his head, and then with loſſe of their own lives ſaved their fellowes: whereupon for an honourable memorial of that exploit, the *Levantines* uſed to wrap White linnen about their Heads, and the faſhion ſo derived upon the *Turk*.

This may be the ſtory of *Leonidas* with his three hundred *Spartanes*, but corrupted by time, and tradition: when

when I had conſidered the paſſage, it ſeemed capable of his relation; and this might well be the *Thermopilæ*, if they were ſo near the *Philippick* fields; for beſide his confeſſion, the tradition of divers there inhabiting, and all concordance of Stories aſſure us, that the *Champaigne* between this *Mountain* and *Philippopolis*, of above forty or fifty miles long, was from that City built by *Philip*, called *Campi Philippici*, famous for the *Roman* civil Wars, there decided in Two battels, the firſt between *Cæſar* and *Pompey*, the other between *Auguſtus* and *Mark Antony*, againſt *Brutus* and *Caſſius*: the Plain, but that it is a Valley, much reſembles our Downs of *Marleborough*, where the *Saxons*, as it is thought had a great battel: for juſt in that manner, there yet remained the heaps where the ſlain were buried, and good part of the Trenches: the two Battels were fought ſixteen or eighteen miles aſunder,

asunder, as appears by the Sepulchres, and the Trenches; *Cæsars* was next the hill, the other nearer *Philippopolis*: which for want of other authority, I conjectured thus: First, in *Cæsars* battel there dyed but fifteen thousand two hundred, in the other almost twice as many; this proportion is made good in the heaps, those toward *Philippopolis* being greater, and much more in number then the other: then *Cæsar* writes that after *Pompey*, and the main of his Army was fled, a residue not yet disperst, retired to a hill six miles off, which had a River run under it; This squares right with a hill on the Southside of *Potarzeek*, a little Town between the two *Camps*, and where my two days abode, gave me leasure to read *Cæsar* his Commentary thereon, which on purpose I carryed to conferre upon the Place, for the better impression: This *Potarzeek* had it not been Remarkable for the place, was not worth

worth mention; for it is but a ſmall Town reckning not above four thouſand houſes, but is very pleaſant with hills, and a River *Southward.*

Hence we paſſed *Eaſtward*, through the reſt of the plain along the Monuments of *Brutus*, and *Caſſius* his defeature: the *Tumuli* are many, ſome great, ſome ſmall, more or leſs cloſe together, as the ſlaughter hapned, and reach at leaſt eight or nine miles in length, extending as it ſeems the flight did towards *Philoppopolis*, now in *Turkiſh* called *Philibee*, where in two dayes we arrived.

A little before the City, on the *North-ſide*, we ſaw the *Gran Signior* his ſtable of *Camels*, where is *Place* and *Order* for five thouſand *Camels*, which carry his proviſion when he Warres on this ſide his Empire; and then the general *Rendivouz* uſes to be in theſe *Phillippick* Fields, now termed the Plain of *Potarzeek*, through which alſo runs the River *Mariſſa*, in

in ſome places called *Hebrus*, ſhallow but very broad: over this River at the North entry of *Phylibee*, is a vaſte Woodden Bridge, more then a quarter of a mile long; Through the middeſt of this *City*, from *North* to *South*, runs a ridge of Rocky hills, partly taken up with buildings; the reſt with Sepultures, among which I found a little *Greek Chappel*, built in the old *Gentiliſme*, as a *Greek* told me, and it appears alſo by the round form, with equal diviſion of *Altars*; there remains nothing remarkable: After five dayes ſtay, we went four dayes journey through many pretty Towns of *Thrace*, till we came to the Chief *City* thereof, and one of the principal in all *Turky*: This is *Andrinople* in *Turkiſh Heidriance*, or *Hadrian*, who repaired it: originally it was ſtyled *Oreſtæ* from its Founder; for as the *Greeks* there pretend, it was built by *Oreſtes*, Sonne to *Agamemnon*: Untill the conqueſt of

of *Conſtantinople*, it was the *Turks* Emperial Seat: *North-Eaſt*, *North*, and *North-Weſt*, lie certain low and eaſie hills, amongſt which glides the little River *Tuny*, from the *North-ſide* of the City to the *Weſt*, where meeting a branch of the *Mariſſa*, it paſſes a mile, or more *South-Eaſt*, where joyning with the other branch, it runs ſtately through the adjoyning Plain, on which *Zerxes* firſt Muſtered his vaſt Army, when he had paſſed the *Helleſpont*.

This City, among divers other names, hath been called *Trimontium*, becauſe it ſtands upon three little hills, or rather one low Hill, with three eminencies; the midſt is the higheſt, and largeſt, upon the top whereof, as the crown, and glory of the other buildings, ſtands a ſtately *Meſcheeto* built by *Sultan Solyman* the Second, with four high, & curious *Spies*, at each corner one, as the manner of *Turkey* is; not upon the *Church* like

like our *Steeples*, but from the *Ground*, each of them hath three rounds on the outside, for the *Priests* walk, and at the top a great *Globe*, and *half-moon* of Gold: The body of the *Meskeeto* like those of *Constantinople* (though farre more curious) is at the bottom *quadrangular*, having four Stories in heighth; the two uppermost so contracted, as that divisions which quarters the two lowest into four *angles* a piece, casts each of them into eight; at either *angle* of the upper story is a great round *Pyramide*: they support a roof, in form round and eminent, all covered with Lead, upon the top whereof is set a *Globe of gold*, whereon stand a *golden pillar* and an *half-moon*: at the bottome of this building are made ten *conduits* with Cocks, on the *North-side*, and as many on the *South*, for *people* to wash before *Divine-Service*, to which use also on the *West-side*, in the *Church-yard* are thirty or forty

Cocks

Cocks under a fountain ſo *ſumptuous*, as excepting one at *Palermo*, I have not ſeen a better in *Chriſtendom*; on the *Eaſt-ſide* are the chief *Prieſts* lodgings and garden; round the *Church-yard* are *Cloyſters*, *Bathes*, a *Colledge* with lodging for *Prieſts*, and other neceſſary *Offices*, all covered with large round *Tunnels* of *Lead*: This *edifice* is not great, but of ſtructure ſo *neat*, and that ſo advantaged by *ſcituation*, as renders it not only ſtately, and magnificent, but with ſuch a *delicacy* as I have not ſeen in any other place, no not in *Italy*. Beſide this *Meskeeto*, there is another brave one with four *Spires*, built by *Sultan Selym*, and many other of two a piece, with faire *Colledges*, *Cloyſters*, and *Bathes*, equal to the *Monaſteries* of any one City in *Chriſtendome*, for quality, though not in number: it hath alſo many fair *Hanes*, all covered in like manner; ſo likewiſe are their *Beſeſteins*, or *Exchanges*, whereof it hath

have four or five, ſome not much inferiour to ours in *London*, eſpecially one, which I gueſſed half a mile in length, & richly furniſht with Wares: the chief *Bridges* are four, vaſt, and high, all of Stone: from the *South-bridge* is the beſt view of the City, where it makes a gallant ſhew. There yet remain the walls of the *old Town*, which now contain the fourth, and worſt part, inhabited by *Zinganaes*, *Chriſtians*, *Jewes*, and others eſteemed as refuſe people: A little without the City *North-ward*, ſtands the *Gran Signior* his *Serraglio*, with a Parke-walled ſome three miles compaſs: The *Palace* is very low, all covered with *Lead*, riſing up from a flat, into a ſharp round, and ſeems but like a *Garden-houſe* for pleaſure: it is kept by his *Agemoglans*, to entertain, not onely the *Grand Signior*, but in his abſence, any *Baſhaw*, or other principal Miniſter.

After ten days ſtay at *Andrinople*, we

we rode up and down as buſineſs required, to *Burgaz*, *Churlo*, and divers other pretty Towns, all of them adorned with dainty *Meskeetoes*, *Colledges*, *Hoſpitals*, *Hanes*, and *Bridges*: for it is in *Turkey*, as in other Kingdomes; the nearer to the *Emperial City*, the more ſtately is the country inhabited: Having thus travelled ſix dayes, we came to *Selibree*, of old *Selymbria*; no great Town, but bigger then the reſt, and very ancient; the old *Caſtle* and *Walls* not quite demoliſhed: it ſtands upon the *South-end* of a long, but low hill: the other three points are encompaſſed by Sea, with a rocky, and unſafe Port; from whence, on the other ſide of the *Bay*, you may diſcern a round Hill, upon which remain ſome ruins of the old City *Heraclea*: Here we ſtayed two dayes, then with ſome diverſion, in three more, we reacht *Conſtantinople*: Thus had we made from *Spalatro* fifty two dayes journey, and as many

many in ſeveral abodes; ever lodging upon the ground, for the moſt part, in open Fields; and paſſing by land *fifteen* hundred miles *Engliſh*; not in the direct way, for that had been ſhorter, but as led by the buſineſs of the *Jews*, who were Patrones of the *Caravan*: *Conſtantinople* by the *Turks* called *Stambole*, (which as they told me ſignifies *faith* and *plenty*) hath an uncertaine Original: is famous for it's ruine under the Emperour *Severus*, and it's Reparation by *Conſtantine*: other times it hath been ſackt, but finally *Anno* 1453. loſt by another *Conſtantine*, as the former Son to another *Hellen*: in this loſs it may be ſaid to gain; for it is ſince at an higher glory, then it had before, being made head of a farre greater *Empire*; of old it was ever baited, by the *Tracians* on the one ſide, and *Grecians* on the other; but now it commands over both: I ſtayed here but five dayes, wherefore I had not

not leaſure for much obſervation: in this haſt, I put my thoughts upon two points; Firſt, to view the chief *publique ſights*, then to conſider the judgment of thoſe ancient *Emperors*, who ſo often thought of transferring the Seat of the *Empire* from *Rome*, thither: for the firſt; the *Emperours* Perſon I could not ſee, who was then at *Scutari*, which is as it were part of *Conſtantinople*, though ſevered by the mouth of the black Sea a mile over: The *Seraglio* I ſaw as farre as Strangers uſe, having acceſs into the ſecond Court: The building low; and outwardly but mean; with a low *Cloyſter* of many ſmall *pillars*: the inſide I ſaw not; but an infinite ſwarm of *Officers*, and *Attendants* I found, with a *ſilence* and *reverence* ſo wonderful, as ſhew'd in what awe they ſtand of their *Soveraign*: A ſtones caſt from the outermoſt enterance ſtands that famous *old Church Sancta Sophia*; thence went I to ſee the other

ther *Meskeetoes* that of *Mahomet* the Second, who wonne the *Town*; that of *Achmat* which is the moſt *ſplendide* of all; into that of *Sultan Soliman* I went to viewit throughout, but found it no way equal to his other at *Andrinople*, which in my eye is much more Magnificient, then any of thoſe at *Conſtantinople:* Then ſaw I the *Egyptian Obelisk*, the *Brazen pillar* of three *Snakes*, the *aqueduct*, and many other things, with that horrid gap made by fire, *Anno.* 1633. where they report ſeventy thouſand houſes to have periſhed. The other, and chief part of my *contemplation*, conſiſted in the *ſcituation*; which of all places, that I ever beheld, is the moſt apt, to command the world; for by land it hath immediate commerce with *Greece*, *Thrace*, and from *Scutari* with *Aſia:* By Sea the *Pontus* or black Sea, and the *Marmora* or *Helleſpont*, not onely furniſh it with infinite of Fiſh in Port, but readily carry their commodities abroad,

abroad, and bring others home; and which is above all, the mouths of both thoſe Seas are ſo narrow, as no paſſage can be forced againſt the *Caſtle*, ſo as for *ſtrength*, *plenty*, and *commoditie*, no place can equal it: Then it ſtands almoſt in the middle of the world, and thereby capable of performing commands over many Countries, without any great prejudice of diſtance; the want whereof cauſed that the authority of *Rome*, could never reach the *Parthians*, and hardly *Germany*, and raiſed that, that *maxime* left by *Auguſtus--coercendos Imperii terminos*: for he who conſiders the ſudden accidents of State, with the difficulties of remote *forces*, and other *diſpatches*, muſt needs acknowledge the neceſſity of (as it were) a *Mathematical* correſpondence *from* the *Center*, to the *circumference*; this perhaps the Crown of *Spaine* finds too true; whoſe greatneſs could not elſe in the skirts of its *Empire*,

pire, receive ſuch blows, from ſuch *petty* enemies as it does. In that I obſerved no more of ſo great a *City*, I do not much accuſe my ſelf; for the chief time I had to view, was my firſt two dayes, when I lodged with the *Turks*, in the *Hane* of *Mehemet Baſha*; afterward I ſhifted into *Chriſtian* habit, and went over to *Galata*, where I was very courteouſly entertained in the houſe of an *Engliſh Gentleman*, to whom I was recommended; next after I had kiſſed the hands of the Right Honourable, Sir *Peter Weych*, *Lord Embaſſador* for his *Majeſty of England*, I took an inſtant opportunity of paſſage for *Egypt*, upon the *black Seas Fleet*, which three days after departed for *Alexandria*: here I found the company of a *French* Gentleman, and a *Flemiſh*; we embarqued upon the *Admiral Galeon*, hyring to our ſelves the *Gunners Room*, of the Maſters thereof, who were two *Renegadoes* that ſpake *good Italian*,

Italian; ſtraight we ſet ſayle forth of the *Marmora*, down the *Helleſpont* in all 86. Veſſels in two dayes arrived at *Gallippoly*, ſo named of the *French*, whoſe fury hath many old *Monuments* in the *Levant*; here we lay at Anchor that night, ſtaying for ſome *Commiſſions* which were to come after, or as I rather conjectured, for news of the *Rhodian Gallies*, which the next day met us a little below the *Caſtles*, to be our Convoy againſt *Piracy* or *Chriſtians*: Some thirty Miles beneath *Gallippoly* is the ſtraighteſt paſſage of the *Helleſpont*, not above half a Mile broad; a place formerly famous for *Xerxes* his Bridge, but much more glorious in the loves of *Hero* and *Leander*: Theſe Caſtles called the *Dardanelli*, command the paſſage, and are the ſecurity of *Conſtantinople* on that ſide: That upon *Europe* anciently *Seſtos*, is made with two *Towers*, one within the other; the inmoſt higheſt, by reaſon of

the riſing ground upon which they ſtand, each bearing the form of three *Semicircles*, with the outwall *Triangular:* The other upon the *Aſian* ſhoar, is farre ſtronger, ſtanding on a Mariſh level; it is of form ſquare with four round *Turrets*, at each corner one; in the middle before ſtands an high ſquare *Tower* commanding over all: This formerly was named *Abydos*, not that the buildings remain the ſame, but often reedified in the ſame place: we paſſed ſo leiſurely as gave me time to note the *Artillery*, which I found thin aloft, but plentiful at the bottome upon the ground, looking out at ſeveral holes made in the foundation of the walls, which ſtriking in a level, hits a Ship between wind and water, and is a plantation much more effectual then that above. About ſome fortie miles Sayle forth of that ſtraight, on the *Aſian-ſide*, we reacht *Cape Janizer*, antiently *Promontorium Sigæum*,

gæum, where *Troy* ſtood, of which nothing remains to be ſeen, but a piece of an old Wall ſome forty or fifty paces long, hard by the Sea, and therefore ſaid by *Virgil* to have been built by *Neptune*: So hath that famed Town now put on *immortality*, having no *exiſtence*, but in *Poetry*: whoſe fictions by complying with the fancy of man, uphold themſelves beyond the *Realty* of their *Subject*: Beſide the conceit of ſuch a *ruine*, I took care to conſider the *judgement* of *Antiquity*, in the *Scituation*, which I find not to have been extraordinary, either for *pleaſure*, *commodity*, or *ſtrength*: The *Promontory* makes an *angle* which hath two ſides encompaſſed by *Sea*; from *South-weſt* to *Weſt*, with a compaſſe turning from *Weſt* to *North*; on the other ſide lies a barren ſandy Plain now tearmed *Troade*, which ſome fifteen or twenty miles from Sea, is environed by a ridge of *Hilles*, the moſt eminent

whereof, the *Turkes* at this day call *Ide*, whereby I acknowledged it for that *Ida* where *Prince Paris* retiring from all wiſe affaires of *State*, and *preferment* of *Court*, lived an *effeminate* and *luxurious* life; which clad in *Fable*, fames him there to have preferred *Venus* before *Minerva* & *Juno*; and to have given her the *golden fruit* of his youth, for which ſhe favoured him in the *Rape* of *Helen*; but becauſe neither *Minerva* nor *Juno* aſſiſted that impreaſe, therefore it proved both unwiſe, and diſhonourable. About two leagues *Weſt-ward*, is the little *Iland Tenedos*, known for concealing the *Grecian* Navy at the taking of *Troy*: hence ſayled we down the *Archipelago*, through thoſe *Ilands* ſo voyced for Antiquities, *Nullum ſine nomine ſaxum*: Among them my eye ſelected *Samos*, *Scio*, and *Pathmos*; for the wind Steering larbord, drave us within diſcovery thereof: *Samos* is the only place in the World, under whoſe

whoſe Rocks grow *Spunges*: The People from their infancy, are bred up with *dry Bisket*, and other extenuating Dyet, to make them extream lean; then taking a *Spunge* wet in Oyle they hold it, part in their mouths, and part without, ſo go they under water, where at firſt they cannot ſtay long, but after practiſe, ſome of the leaneſt ſtay above an hour and a half, even till all the Oyle of the Spunge be corrupted; and by the Law of the *Iland*, none of that Trade is ſuffered to marry, until he have ſtayed half an hour under water; thus they gather Spunges from the bottome of rocks, more then an hundred fathom deep; which with many other Stories of theſe *Ilands* was told me by certain *Greeks* in our *Galleon*: *Scio* is remarkable for *Maſtick* not elſe-where found, and there onely upon the *South-ſide* of the Hill, which I thought to be as a *plant* not enduring the cold *winds*, or contrary *vapors* of

the *North*; They imputed it to St. *Theodors* tears led that way to *Martyrdom*, yet unleſſe he traverſed much ground, many of thoſe Trees grow where he never came: I applauded their *belief* but kept my own. *Pathmos* is renowned for many actions of Saint *John*: I fancied none, till the *Greeks* pointed out a *Rock* under which they affirmed to be a *Grot*, wherein he Wrote his *Apocalyps*: In ſome points things conſecrate are imitated by the ordinary wayes of men; to inſtance in prophane pieces, *Mahomet* was two years in a *grot*, writing his *Alcoran*, the *Sibyls* moſt lived and propheſied in *grots*, as my ſelf have ſeen hers at *Cumæ*, as alſo the ſtudy and habitation of *Virgil* in a *grot* at mount *Poſilipo*; many old Oracles were delivered out of *Caverns*, or *Grots*; in ſum the higheſt fancies of men, have been produced in ſuch places; which in thoſe who have no Divine credit, I impute, partly to the

the *privacy*, and *aſpect* of thoſe retreats, which being *gloomy*, *ſtill*, and *ſolemn*, ſettle, and contract the mind into *profound* ſpeculations; but eſpecially to the quallity of the *ayre*, a thing of main importance to diſpoſe the wit: the ayre of thoſe Rocky *Cavernes* is not ſo damp and earthy, as that of dungeons, nor ſo immaterial, or wafting, to unſettle and tranſport the *phantaſie*, as that above ground; but of a middle temper, wherewith it affects the brain in ſuch a ſort as is fitteſt to exerciſe it's *intellectual faculties*, to the heighth of what its *compoſition* bears. Thus after we had in eleven dayes paſſed the *Southerne*, and greateſt part of *Ulyſſes* his ten years voyage, we came before *Rhodes*, at the *Eaſt-end* of the *Iland*, where we entred the *Wind-mill* Port; ſo named by reaſon of many *Wind-mills* ſtanding before it; hard by is there another Port more inward, for the *Gallies*, and of entrance ſo ſhallow,

as is not capable of deep Veſſels: here we ſtayed three dayes, which gave me ſome view of the place, and that ſo much the more by being taken for a Spie; for in *Rhodes* is no pretence of Merchandize for a *Chriſtian*; and but that my excuſe of going upon wager into *Egypt* ſeemed poſſible, I had here been loſt: yet in that *ſuſpition* ſome of them out of ſuch a bravery, as I had once before found in their *Camp*, ſhewed me the *Palace* or *Fortreſs* of the *Grand Maſter* formerly, with the *Out-works*, and three great *deep ditches*, all cut in the quick rock round the *Caſtle*, except one part where it joynes with the chief ſtreet: then they ſhewed me a high window towards the *Weſt*, telling me this Story; that when *Sultan Solyman* beſieged the Town, there ſtood in that window, the *Gran Maſter*, with a *Nephew* of his, and a chief *Engeniere*; they conſidering the *Camp*, the *Engeniere* told him they were happy that

that the enemy knew not the advantage of ſuch a place, pointing to the ſide of a hill where certaine Windmills ſtand; for quoth he, if they ſhould plant the *Artillery* there, we were loſt; herewith the young *Nephew* in hopes of preferment, took ſecretly ſome *Turkiſh* Arrowes, and from the window, ſhot them in to the Campe, having firſt writ upon them this *diſcovery* and his *name*: they being found, the advice was approved, and put in *execution*, which forced the *Town* in three dayes to render: *Solyman* according to the rule of *Princes*, more *brave* then *Politick*, cauſed the Traitor to be put to death: This *City* on the *Eaſt* and *North*, is encompaſſed by *Sea*, the *South* and *Weſt*, joyn by land to the reſt of the *Iland*; it ſtands upon a little hill, reaching to the bottome thereof; it is four miles from the old *City*, which ſtood upon a ſteep high hill, where now remaine part of the Walles,

and a poor Village.

I took a Boat to view the place where the *Coloſſus* ſtood, at the entry of that Haven: there is not left any remaineder of that *Statue*; but the Rocks whereon his Footing was, are wide enough for two great *Ships* to paſſe both together: Why the *Cavaliers* did transfer their Seat from the Old City, to the new, I could not learn, unleſſe it were for the Port; which being obvious to all commers, they had rather occupy it themſelves, then leave it to an *Invader*: Within the *City* the Armes of *France* are very frequent, the *Spaniſh*, and *Imperial*, not in more then two or three places; ours not at all; Whereby I proportioned the Old *National* Intereſſe in that Order: The moſt egregious *Monuments* of any one *Gran Maſter*, is of *Peter d' Aubiſſon* a *French* man there, governing above two hundred years ſince: He amongſt other notable works, built a round Tower, with many

many retired circles for *Combatants*: In the *Wall* before the *Haven*, to ſcowre the mouth thereof, he made two huge *Braſs* Pieces, ſo vaſt as I never ſaw any *ſixe Cannons*, whoſe metal could make the leaſt of them. In this *Iland* the Sunne is ſo powerful, and conſtant, as it was anciently Dedicate to *Phœbus*: they have a kind of Grape as big as a Damſen, and of that colour: the *Vines* if *watered* bear all the year, both ripe grapes, half ripe, and knots, all together upon the ſame Vine: yet that they may not wear out too ſoon, they uſe to forbear watering of them in *December* and *January*, during which time they bear not, till after a while that they are watered again: Upon my firſt landing I had eſpyed among divers very *honourable Sepultures*, one more brave then the reſt, and new; I enquired whoſe it was, a *Turk* not knowing whence I was, told me it was the *Captain Baſha*, ſlaine the year before by *two Engliſh*

liſh Ships; and therewith gave ſuch a Language of our *Nation*, and threatning to all whom they ſhould light upon, as made me upon all demands profeſs my ſelf a *Scotchman*, which being a man unknown to them, ſaved me, nor did I ſuppoſe it any quitting of my Country, but rather a *retreat* from one corner to the other; and when they required more in particular, I intending my own *ſafety* more then their inſtruction, anſwered the truth both of my *King* & *Country*, both in the old obſolete *Greek* and *Latine* titles, which was as dark to them as a diſcourſe of *Iſis* and *Oſyris*; yet the third day in the morning, I prying up and down alone, met a *Turk* who in *Italian* told me, ah! are you an *Engliſhman*, and with a kind of malicious poſture, laying his *forefinger* under his eye, me thought he had the lookes of a deſign, he preſently departed, I got to my *Galleon*, and durſt go to land no more: The next morne we

we departed for *Alexandria* of *Egypt*, accompanied with ten ordinary *Gallies* of *Rhodes*, and three old ones, which went to be ſold for fewel: the weather although right in Sterne, grew ſo high, as the three old Gallies periſhed, two in the night with all their people, the third by day in our ſight, but deſpairing betimes made up to a *Galleon* near ours, and ſaved ſuch of her men who were neither chained, nor otherwiſe encombred; after three dayes full Sayle we arrived in *Port*; *Alexandria* firſt built by *Alexander* the Great, was after beautified by many, but eſpecially by *Pompey*: it bears yet the Monuments of it's ancient glory: Pillars in great number, and Size both above ground, and below moſt of *Porphyry*, and other *Marble* as firm: The ancient *Egyptians* had a cuſtome now not in uſe; that was to make as great a part of the houſe beneath ground as above: that below was the moſt coſtly with Pillars,

lars, and rich Pavements for refreſhment being their Summer habitation: the upper part had the vaſter pillars for ſhew, but not the neateſt: above all the reſt, there are three farre beyond any that I ever ſaw elſe-where: That of *Pompey* where his aſhes were laid, upon the rocky ſhore hard by where he was ſlain in a Boat at Sea: it is round, all of one ſtone, a kind of reddiſh gray Marble, ſo wonderfully vaſt, as made me ſalute his memory with the Poets Propheticall haile, *---Templis auroque ſepultus-vilior umbra fores*: it ſtands upon a four-ſquare Rocky foundation on the *South-ſide* of the Towne without the Walles: Within on the North towards the Sea are two ſquare *Obeliskes*, each of one intire ſtone, full of *Egyptian Hieroglyphicks*, the one ſtanding, the other fallen, I think either of them thrice as bigge as that at *Conſtantinople*, or the other at *Rome*, & therefore left behind as too heavy for tranſportation: near

neere theſe *Obelisks*, are the ruines of *Cleopatraes* Palace high upon the ſhore, with the private Gate, whereat ſhe received her *Mark Antony* after their overthrow at *Actium*: two ſtones caſt further upon another Rock over the ſhore is yet a round Tower one part of *Alexanders* Palace, where yet in the Walls remains a paſſage of brick Pipes part of a *vendiduct*. The Town is now almoſt nothing but a white heap of ruines; eſpecially the *Eaſt*, and *South* parts: the Walls were high, and frequently ſet with ſmall Turrets, but not very ſtrong except toward the Sea, where they ſtand upon great ſteep Rocks: the *North*, and *Weſt* are waſhed by the Sea, which makes two Ports, each in form of a half-Moon: between them runnes a long narrow neck of land joyned once to a Bridge, but now made firm land with that then an Iland called the *Pharos*: A place which in *Cæſars* judgement did command both the Port, and Town;

of

of which opinion the *Turks* now are; and therefore contrary to their usual custome, they have their built a brave new Castle, which answers another little one on the other point of the Haven: these command the entry broad at least a mile and half; but how it could be done before *Artillery* came up as *Cæsar* affirms I wonder; nor are the banks wider by time, as appear by the walls, and old circuit of buildings upon the shoar: on the West side of the *Pharos*, and under protection thereof, is the other Port only for *Gallies*, as two full of shelves, and rocks for deep bottomes: Fresh water is brought to *Alexandria* in a large and deep channel cut by men, almost fourscore miles, through the wilderness to the *Nile*: this channel is dry till the River over-flowes, then runs it into the *City*, but so low as they are forc't to get it up by chained buckets, and wheeles drawn with *Oxen*; so is it conveyed, and kept in

in *Ciſternes*, whereof now there remaine but ſix hundred, of two thouſand at the firſt: the earth caſt out of thoſe *Ciſternes*, hath maid two fair Mounts, upon one whereof is ſet a Watch-tower, to give warning of *Ships*: upon the *South* of the Town lyes that vaſt ſandy Plaine, great part taken up with the Salt Lake *Mareotis*: *Eaſtward* not far from the Sea, we rode through a ſandy deſart, ſome 40. miles to *Roſſetto*: All *Egypt* where the *Nile* arrives not, is nothing but a whitiſh Sand bearing no graſs, but two little weeds called *Suhit*, and *Gazul*, which burnt to aſhes, and conveighed to *Venice*, make the fineſt *Chryſtal Glaſſes*: yet are there many ſort of trees, nouriſhed by no moyſture but the night dew, which is abundant, for in *Egypt* it ſcarce raines once in three or four ages: above all, infinite number of *Palmes* grow every where with *Dates* as bigge as both ones thumbs: In the Plain, the wind drives

drives the Sand into folds, like *Snow* with us; ſo as if any winde ſtirre, no track of man, or beaſts laſts a quarter of an hour, wherefore to direct paſſengers, there are ſet up round Brick pillars, five or ſix yards high, one within a mile of another, which put me in mind of the *Iſraelites* being guided forth of *Egypt* by *Pillars*: Thus in a day and a half, came we to *Roſſetto*, formerly *Canopus*; a pretty little City, it ſtands upon the *Nile*, four Miles from it's entry into the Sea: once it was famous for all manner of Luxury; now it wants nothing thereto but *Art*, and a *ſoft government*: Here we hired a Boat for *Gran Cairo*, 360. miles off: In five days we arrived, though againſt the ſtream, and about the higheſt of the *Inundation*; for the *Northweſt* wind helpt us well: All that long way, we ſcarſe paſſed four miles, but we found a pretty Town upon the banks, likely one of each ſide, oppoſite; which if

Turkiſh

Turkiſh they were high built, of brick or other firm ſtone, but if *Arabiſh*, and *Egyptian*, the houſes were moſt of mud, juſt in form of *Bee-hives*: The *Nile* at the higheſt is ordinarily neer a mile, and a quarter over, ſometimes making a great plaſh of profitable ground; much benefit of the overflow is made by ditches, and Gardens, watred with Wheeles drawn by *Oxen*: as far as the River Waters, is a black Mould ſo Fruitful, as they do but throw in the ſeed, and have four rich Harveſts, in leſſe then four moneths: Moſt part of the Banks, is ſet with dainty *Sugar Canes*, *Flax*, and *Rice*: In the way, the Wind failing, our Water-men drawing the Boat with Ropes from land, there came ſix of the Wild *Arabs*, five on *Horſeback*, one a Foot; each with a *Launce*, which they can uſe in hand, or dart, very dextrouſly; our Boat-men Rogues of the ſame race, ſtood ſtill, that they might take the Ropes, whereat the *Janizary*, a ſtout,

ſtout and honeſt *Turk* diſcharged his *Harquebuze* at the Horſemen, who wheeling about, came ſpeedily again, where finding two of us with Piſtols, guarding the Ropes, and awing our Boatmen, they durſt not come on; nor were they ſudden in flight, but that the *Janizary* let flee once more, and as ſeemed to us, tufted through one of their *Turbants*; then away they ran: Finally we arrived at that part of *Gran Cairo*, called *Bulakho*, where we got direction to the Palace of a *Venetian* Gentleman the *Illuſtriſſimo Signior Santo Seghezzi*, whoſe noble way of living gives reputation to his Countrey, and protection to all Travellers in thoſe parts: Here my late Companions ſtayed but few dayes; for overcome with *heat*, and ſpirited by *devotion*, they haſtned to return by *Jeruſalem*: I not ſo impatient of the Climate, nor loving Company of *Chriſtians* in *Turkey*, and but reaſonably affected to *reliques*, left them, and preſumed

preſumed to receive a longer entertainment: whereto I found an invital freely noble of it ſelf, and with much regard to an honourable recommendation of me ſent by his *excellence* the Lord *Embaſſador* of *Holland* at *Conſtantinople*, Sir *Cornelius Haga*: who having known my kinſman Sir *James Blount*, and ſome others of our name, was pleaſed in me, to honour their *memory*: Here my abode in a Family which had there been reſident twenty five yeares, informed me of many things with much certainty: Firſt, I muſt remember things upon *record* conſtantly renewed in *Office*, as the multitude of the *Meskeetoes*, that is *Churches* and *Chappels*, five and thirty thouſand; then the noted ſtreets, four and twenty thouſand, beſides pretty turnings & diviſions; ſome of thoſe ſtreets I have found two miles in length, ſome not a quarter ſo long: every one of them is lockt up in the night, with a door at each end, and

guarded

guarded by a *Muskettier*, whereby *fires*, *robberies*, *tumults*, and other *disorders* are prevented.

Without the *City*, toward the *Wilderneſſe*, to ſtop ſudden incurſions of the *Arabs* from abroad, there Watch on Horſe-back four *Saniacks*, with each of them a *thouſand* Horſemen: Thus is this City every night in the year, guarded with eight, and twenty thouſand men.

Theſe *extravagant* proportions, argued ſuch a *Size* of the maine *body*, as made me deſire an entire *view* thereof; which I got in ſeveral places, but beſt of all from the top of the *Caſtle*, which is founded upon a rocky *aſcent*, on the *Eaſt* ſide of the *City*: it is not quite decayed, nor diligently kept; but held rather as the *Baſhaes* Palace, then a *Fortreſſe*; nor did I diſcern any *Artillery* therein: It was built by the old *Soldans*, and their *Mamalukes*, and that in ſuch a ſort, as teſtifies their Government to have been

been *tyrannous* and *ſtately*: there yet remaine in one arched place, forty pillars of *Porphyrie* as bigge as thoſe two of Saint *Marks* at *Venice*: at the foot of this hill is a place, ſome half a mile long, where they *exerciſe* their great *Horſe*; hard by ſtands a little Houſe and Garden all under the *Caſtles* view; therein the *Baſhaes* of *Gran Cayro*, when depoſed are kept, until they are either *preferred*, or *ſtrangled*: So *Potent* is that *Office* eſteemed, and ſo full of *State ſecrets*, as may not be left unaſſured, either by *Satisfaction*, or *Death*: beyond this *Caſtle*, lyes the Plaine ſandy deſart, which encompaſſes the *Eaſt*, *North*, and *North-weſt* of the *City*: from the *Caſtle*, to the *Nile* ſome three miles through old *Cayro*, extends an *aqueduct* far more *ſtately* and *vaſte*, then either that of *Conſtantinople*, or the other at *Rome*: the *Nile* runs along the *South* of the Town to the *Weſt*; making at its arrival a dainty little *Iland*,

land, where amongſt many fine buildings, ſtands the *Nilſcope*: which is a little *Caſtle*, wherein is ſet a pillar, with ſeveral notes declaring the *inundation* all over *Egypt*, according to each degree, which the *water* reaches upon the pillar; then they foreſee the future years encreaſe, and rate proviſion accordingly.

The day when the floud begins, is conſtantly the Summer *Solſtice*, the increaſe is uſually between fourſcore, and a hundred dayes: then ſuddenly it abates, and by the end of *November*, is within its narroweſt Banks, about a quarter of a mile broad: The cauſe of this admirable *Inundation*, I am not credulous enough to underſtand: The *whole* circuit of the *City* ſeemed to be between five and thirty, or forty *miles*; a *Venetian* who was with me, affirmed it to be much more, he proportioned *Italian* meaſure, I *Engliſh*: This large compaſs helps other *concurrencies* to juſtifie the *Turkiſh* reports

ports, how that after *Selim* his firſt entry of the *Town*, he ſpent four dayes in Combate before he paſſed quite thorough: Thoſe Relations which reſtrain *Cayro*, intend but of one principal part thereof named *Elkhayre* from the *Founders* habitation therein, according to which diviſion, that *Burgh* is but one of five principal beſide ten or eleven more of leſſe name, and all joyned as *London*, and *Weſtminſter*. This *City* is built after the *Egyptian* manner, *high*, and of large rough ſtone, part of *Brick*, the *ſtreets narrow*: it hath not been yet above an hundred years, in the *Turks* poſſeſſion, wherefore the old buildings remain; but as they decay, the new begin to be after the *Turkiſh* manner, *poor*, *low*, *much of mud*, and *timber*: Yet of the *modern Frbricks*, muſt I except divers new *Palaces*, which I there have ſeen, both of *Turks* and ſuch *Egyptians*, as moſt engage againſt their own *Countrey*, and ſo

flouriſh in its *oppreſſion*: I have oft gone to view them, and their *entertainments*, ſometimes attending the *Illuſtriſſimo* with whom I lived, otherwhiles accompanied with ſome of his *Gentlemen*: The *Palaces* I found *vaſt* and *high*, no ſtate or flouriſh outwardly: the firſt Court *Spacious*, ſet with fair Trees for *ſhade*, where were ſeveral *beaſts* and *birds* rare and wonderful even in thoſe parts; the inner Court joyned to delicious *Gardens* Watered with *Fountains*, and *rivulets*; beſide the infinite varietie of ſtrange *Plants*, there wanted no ſhade, from Trees of *Caſſia*, *Oranges*, *Lemons*, *Figs* of *Pharoe*, *Tamarinds*, *Palmes*, and others; amongſt which paſſe very frequent *Cameleons*: The entry into the houſe, and all the rooms throughout are paved with many ſeveral coloured *Marbles*, put into fine figures, ſo likewiſe are the *Walls*, but in *Moſaik* of a leſſe cut: The Roof layed with thwart beams, a foot and half

half diſtant, all *carved*, *great*, and double *gilt*: The *windowes* with grates of *Iron*, few with *Glaſs*, as not deſiring to keep out the *wind*, and to avoid the *glimmering* of the *Sunne*, which in thoſe hot countreys, *Glaſs* would break with too much *dázeling* upon the eye: The floor is made with ſome *Elevations* a foot high, where they ſit to *eate*, and *drink*; thoſe are covered with *rich Tapeſtry*; the lower *pavement* is to walke upon, where in the chief *dining Chamber*, according to the *capacitie* of the Room, is made one or more richly *gilt fountaines* in the upper end of the Chamber, which through ſecret *Pipes*, ſupplies in the middle of the room, a dainty *Poole*, either round, four ſquare, triangular, or of other figure, as the place requires; uſually twenty, or twenty four yards about, and almoſt two in depth: ſo neatly kept; the water ſo clear, as makes apparent the exquiſite *Moſaik* at the

bottome; herein are preſerved a kind of fiſh of two or three foot long, like *Barbels*, which have oft taken bread out of my hand, ſucking it from my fingers, as top of the water; But that which to me ſeemed more *Magnificent* then all this, was my *entertainment*: entring one of theſe rooms, I ſaw at the upper end, amongſt others ſitting croſs-legg'd the *Lord* of the *Palace*, who beckning to me to come, I firſt put off my *Shooes* as the reſt had done; then bowing often, with my hand upon my breaſt, came near, where he making me ſit down, there attended ten or twelve handſome young *Pages* all clad in *Scarlet*, with crooked *Daggers*, and *Scymitars* richly gilt: four of them came with a ſheet of *Taffaty*, and covered me; another held a golden *Incenſe* with rich *perfume*, wherewith being a little *ſmoked* they took all away; next came two with ſweet *water* and *beſprinkled* mee; after that, one brought a *Porce-*

lane

lane diſh of *Cauphe*, which when I had dranke, another ſerved up a draught of excellent *Sherbet*: Then began diſcourſe, which paſſed by *interpreter*, by reaſon of my *ignorance* in the *Arabick* there ſpoken: in their queſtions, and replyes I noted the *Egyptians* to have a touch of the *Merchant*, or *Jew*, with a ſpirit not ſo *Souldier-like*, and open, as the *Turks*; but more *diſcerning* and *pertinent*: in ſome remote part of the houſe, they have their ſtable of *Horſes*, ſuch for *ſhape*, as they ſay are not in the world, and I eaſily believe it, but *unuſeful* in other *Countreys*, by reaſon of their tender *hoofs* never uſed to any ground but *Sand*: They have one ſort of a *peculiar* race, not a jot outwardly differently from other *Horſes*, nor alwayes the handſomeſt; but they are rare, and in ſuch eſteem, as there is an *Officer* appointed to ſee the *Fole*, when any of that race is *Foled*, to *Regiſter* it, with the *colour*, and to take

teſtimony of the right brood; one of theſe at three years old, is *ordinarily* ſold for a *thouſand pieces* of *eight*, ſometimes more: the reaſon is, becauſe they will runne without *eating* or *drinking* one jot, four dayes and nights together; which ſome *Egyptians* wound about the body, and helpt with little *meat*, and leſs *ſleep*, are able to ride: this is of infinite *conſequence* upon ſudden *deſpatches*, to paſs the wilderneſs where neither *water*, nor *graſs* is found: from theſe perhaps grew the Fable of thoſe *Pardo-Cameli*, or *Dromedaries*; for ſeldome does any *rarity* of *Nature* eſcape the *fabulous attaques* of *fancy*: There are many ſpacious places in the *Citie*, which in the Rivers over-flow, are dainty Pooles called *Byrkhaes*, and of great refreſhment, as alſo the *Calhis*, which is a Channel cut through part of the *City*, from the *Nile*, into a Plain on the *North*, where it makes a fruitful plaſh of at leaſt ten, or twelve mile

mile campaſſe, affording alſo many *rivulets* to the *Gardens*; in theſe *Byrkhaes*, & *Calhis*, towards evening, are many hundreds Waſhing themſelves; in the mean while divers paſſe up, and down with *Pipes*, and *Roguy Fiddles*, in Boats, full of *Fruits*, *Sherbets*, and good *Banquetting ſtuffe* to ſell; after the *Rivers* fall, thoſe places are green for a while, then burn to ſand: Notwithſtanding the exceſſive compaſs of this *City*, it is populous beyond all *proportion*; for as we rid up and down, the Principal Streets were ſo *throng'd* with people, as the Maſters of our *Aſſes*, went alwayes before, ſhoving, and crying *Bdaharack*, that is, make room; ſuch infinite ſmarms of *Arabs*, and *Indians* flock to the plenty, and pleaſures of *Gran Cairò*; ſo as I there heard from divers Honourable Perſons, that not long ſince, they had a plague, which in one year ſwept away *eighteen hundred thouſand & odde*, yet within

leſſe then five years after, there was more throng of people, then ever they had known: All diſeaſes there are rifer in Winter; eſpecially the *plague*, which at the ſummer *Solſtice* ſuddenly ceaſes.

When the *wind* ſits *South-ward*, (whether it be the *Spices* of *Ethiopia*, or not, is uncertain,) it is ſo odoriferous as any *Spaniſh* Glove, and ſo hot, as when it held long, it ſo corrupted my *ſtomack*, as till the wind changed, no meat went through me, ſometimes, nine or ten dayes together: on the *South-end* of the *City*, is yet remaining the round *Tower*, wherein *Pharoes* Daughter lived, when ſhe found *Moſes* in the *River*, which runnes not above a Bowes ſhoot off: Hard by are *Joſephs* ſeven *Granaries*, or rather ſome of their *ruined* Walls left, and four of them ſo repaired, as ſerve to keep the *publick* Corne: Three or four Miles out of Town *Northward*, is a place called *Materea*, with

with the *Tree* of *Pharoes Figs*, under which Fame goes, that the *Virgine Mary* reſted with *Chriſt* in her Lap, and waſhed Him in a Well thereby, when the fear of *Herod* made her fly into *Egypt*: There is in memory thereof, a *Chappel* built of no long time; me thoughts the *Tree* ſeemed the *oldeſt* in the *Garden*, and ſo moſt probably choſe for the *Story*: I asked my *Janizary* how long thoſe kind of Fig-trees uſed to laſt; he told me half an hundred years, or thereabout: yet I noted that if this Tree ſhould fail, nevertheleſſe that place hath many others of the ſame kind, ready to take the *reputation* upon them. Many rarities of living Creatures I ſaw in *Gran Caino*: but the moſt *ingenious* was a neſt of Four-leg'd *Serpents*, of two foot long, black, and ugly, kept by a *Frenchman*, who when he came to handle them, they would not endure him, but ran, and hid in their *hole*; then would he take his *Cittern*,

and play upon it; they hearing the *Muſick*, came all crawling to his feet, and began to climb up him, till he gave over playing, then away they ran: Nor is this ſtranger in *Nature*, to ſee ſuch creatures delight in *ſounds* delightful to us, then to ſee them *reliſh* ſuch *meats*, as reliſh with us: the *one* argues a *conformity* to our *compoſition* in one of our *ſenſes*, the other in another.

Twelve miles *South-weſt* of the *City*, on the other ſide of the *River*; ſtand the three oldeſt, and yet moſt entire *Pyramides*: The largeſt I entred into down a *deſcent*, ſome thirtie paces, then creeping through a paſſage almoſt choaked up with ſand, we found a dark aſcent through a paſſage between great *Marble* ſtones, without ſtairs, only a little footing cut on each ſide; here we paſt with every one a *Candle* in one hand, and a *Piſtol* in the other, for fear of *rogues*, who often murther, and rifle in thoſe

Cavernes:

Cavernes: I found tvvo large, ſquare Chambers in the middle; the one empty; the other had in the midſt, a *Sepulture* open, and empty; about a yard and an half high, as much Wide, & vvithin not above tvvo yards long: the Stone ſeems a kind of Red *Porphyrie*, but is not, for it ſounds better then a *Bell*: it is fixt in the Foundation, nor can ever be borne avvay, as too bigge for the paſſage: This being the ancienteſt *monument* in the World, encouraged me againſt the opinion of our decay in ſtature from our *forefathers*: The *Jews* pretend thoſe three *Pyramides* to have been built by *Pharoe*, who was drowned in the *Red Sea*, the little one for an onely *Daughter* of his, the greater for his *Wife*; but the faireſt intended for *Himſelf*, miſt of his *body*, loſt in the *Sea*; I ſuſpected them to *affect* a glory in the renovvn of their *Enemy*; for *Herodotus* much more *Authentique*, fathers the *chief* upon *Cleops*; nor is there any

brick,

Brick, whereof *Pharoes* buildings conſiſted.

The Form is *quadrangular*, leſſening by equal degrees, from almoſt a quarter of a mile each flat at the bottom, unto a ſquare at the top, little more then three yards *Angular*: the ſtones are exceſſive great; and as bigge above as beneath; all of an even fourſquare: That which made the building eaſie, and held it ſo long together, is the *poſture* of the ſtones, not laid in an even flat upon one another, as in other *Fabricks*; but begun at the *Baſis* upon firm *Rocks*, with the firſt row of ſtones laid ſloping, their outſide a foot higher then the inſide; which continues the ſame *poſture* to the very top, and makes the whole building ſet inward, and ſo without mortar, faſten of it ſelf: each upper ſtone retires ſome half a foot ſhort of that whereon it lies; this ſharpens the bulk by juſt degrees upward, and makes the outward *aſcent* very eaſie; but

but in a *countrey* where there were any rain, it would ſettle the water, and decay the building.

There are about ſixteen or eighteen other *Pyramides*, extending *South-ward*, a matter of twelve or fourteen miles: They are ſaid to be of *Kings* far leſſe ancient then this, and yet though of the ſame ſtone, ruined extreamly; only wanting that poſture of the ſtones: This wonderful *Pyramide* is recorded to have been twenty years a building, with three *hundred thouſand* men and more, in continual employment, which if the ſtones came from the *Red Sea*, is very credible; but perhaps part was cut from thoſe Rocks under the Sand hard by where it ſtands: within two Bows ſhoot hereof, is a *Rock* of ſome forty yards circumference, and twelve or fourteen high, cut into the Form of a *mans head*; perhaps *Memnons*, famous for its ſounding at the Sunriſe; the *Egyptians*, and *Jews* with us,

us, told us it gave *Oracles* of old, and alſo that it was hollow at the top; Wherein they had ſeen ſome enter, and come out at the *Pyramide*: then I ſoon believed the *Oracle*; and eſteem all the reſt to have been ſuch, rather then either by *vapor*, though not impoſſible; or *Domeniak*, which require too much *credulitie*, for me: All that part of the Plain, for between twenty, or thirty Miles in length, and little leſs in breadth, hath ever been the place of *Sepulture*, for thoſe three Cities where now is *Gran Cairo*; that is *Babylon*, (not that of *Perſia*,) *Memphis*, and *Cairo*: The *Southern* part belonged to *Memphis*, which was the Ancienteſt, and ſtood moſt part on that ſide of *Nile*; thoſe bodies are the beſt *Mummy*, and were buried before the *Iſraelites* departure; one of which *Sepultures* being opened, I went down, tyed by a Cord, deſcending as into a Well, ten or twvelve Fathom, leaving a *Janizary*, and

and *two* of our company at the top, to *awe* the *Arabs*; who often leave Strangers *within*, and return when they are ſtarved, to riſle them; the place ſo *low* as I was fain to creep, and all full of a dry ſand where moiſture never comes; that preſerves the bodies, as much as the *embalming*; Inſomuch as I have ſeen ſome of the *Linnen*, not touched by the *embalming*, to remaine perfect *white*, and found; ſo many *thouſand years*, will things endure, when untoucht by *moiſture*, the *ſole cauſe of putrefaction*: The bodies lye moſt of them in the *ſand*, ſome in an open ſtone, with an *hollow* hewed therein; they are not beyond our ordinary *proportions*; in the pitch of the breaſt, is ſet a little *Idol*, the head of humane ſhape, with a prop under the chin: they are as big as ones middle finger, with *Hieroglyphicks* on the back; and made of ſtone or rather baked *mortar*; their being among the Dead, made me ſuppoſe them

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and

and *two* of our company at the top, to *awe* the *Arabs*; who often leave Strangers *within*, and return when they are ſtarved, to rifle them; the place ſo *low* as I was fain to creep, and all full of a dry ſand where moiſture never comes; that preſerves the bodies, as much as the *embalming*; Inſomuch as I have ſeen ſome of the *Linnen*, not touched by the *embalming*, to remaine perfect *white*, and found; ſo many *thouſand years*, will things endure, when untoucht by *moiſture*, the *ſole cauſe of putrefaction*: The bodies lye moſt of them in the *ſand*, ſome in an open ſtone, with an *hollow* hewed therein; they are not beyond our ordinary *proportions*; in the pitch of the breaſt, is ſet a little *Idol*, the head of humane ſhape, with a prop under the chin: they are as big as ones middle finger, with *Hieroglyphicks* on the back; and made of ſtone or rather baked *mortar*; their being among the Dead, made me ſuppoſe them

them pieces *Religious*, which with their old *Hieroglyphicks*, in vaine I ſearcht to interpret.

Above all the *Antiquities* of *Egypt*, I ſought to underſtand, that admirable Table of *Iſis*, not mentioned in *Plutark*, and ſlenderly unfolded by *Pignoria*, but compleatly expreſt in the antique *Egyptian* Monument of *Braſs*, lately Printed in *Italy*: it is thought under the *Ceremonies* of *Iſis*, and *Oſiris*, to containe that three-fold wiſdome of the old *Egyptian Kings*, and *Prieſts*; the one about the *Nature* of their *Nile*, and *Soyle*; the other concerning the *Policy* of their *State*; in the third was valyed the moſt *important* pieces of their *Philoſophy*.

To get information hereof, I followed the old *examples*, firſt uſed by *Herodotus*, then by *Julius Cæſar*, and after by *Germanicus*; which was to enquire of *Prieſts*; who (if any) were like to know ſomewhat in their own

anti-

antiquities: I was helpt by an *Interpreter* to the ſpeech of three *Egyptian Prieſts*, but found them utterly ignorant of all things not *Mahometan*: Nor can I wonder; for in the courſe of *viciſſitude*, the *Egyptian ſuperſtition* as the *ancienteſt* in the world, is likely to be the moſt *cleane loſt*; and all *Superſtitions*, being in *effect* but *juglings*, have the *fate* of ſuch tricks, that is, while *new* to be *admired*, but in the time to grow *ridiculous* to ſuch as diſcern their *knavery*, and ſtale to thoſe who do not; thereupon the *Prieſts*, like other *Impoſtors*, when their devices began to take but *coldly*, changed them: This cauſed among the *Heathen* new *Doctrines*, and *ceremonies Eccleſiaſtique* in ſeveral Ages; ſeldom all at a clap, but by degrees as occaſion, and the Peoples guſt required; nor ever happens a more ſudden occaſion of *Innovation* herein, then that of conqueſt; therefore whatſoever little memory of

old

old Ceremonies, might have been left in *Egypt*, hath utterly periſhed in their frequent *oppreſſions*; eſpecially in thoſe two of late Ages; This of the *Turks*, and the former of the *Circaſſian Mamalukes*; which beſide the change of *ceremony*, have corrupted al the *ingenious* fancy of that *Nation* into *Ignorance*, and *Malice*; Thus is failed that ſucceſſion of *Knowledge*, which by Word of mouth uſeth to be delivered from one Generation to another; nor is their any reparation made by way of *Books*: The main reaſons why the naked *Mythological* part of the Heathen *Religions*, was not expreſt in Writing, were two: Firſt, it would have expoſed them to the *expoſition* of many; whereby the ſeveral *fancies*, and *intereſſes* of men, either out of *Opinion*, or *Deſign*, would have raiſed pernicious *Hereſies*, as appears in the *Alcoran*, and *Talmud*: Therefore *Numa Pompilius*, having Writ *Books* of that kind, cauſed

cauſed them to be buryed with him; and when (many ages after) they happened to be found, the *Prætor* proteſted to the *Senate*, that they would deſtroy the *Religion*, if publiſhed; whereupon they were burnt: The other reaſon was, becauſe the *inſtitutions* of their *Religions* were addreſt, not to the *wiſe*, who are ſo few, as not to be reckned of, but to the *multitude* which is paſſionate, not *judicious:* wherefore they were not put into a rational way of diſcourſe, which had ſerved them up to the *underſtanding*; but rather acted in ſuch manner, as might move the Senſes, thereby raiſing ſuch paſſions as were to the advantage of their *Religion*; Hence came the *perfumes*, and dainty *Muſick* in their *Temples*; the *fantaſtique* veſtment of their *Prieſts*; their ſolemn *Sacrifices*, *Pictures*, *Statues*, and *Proceſſions*; which in new *ſuperſtitions* were altred, with contempt of the former; yet in the main point they all agreed; that

that was to ammuſe, and entertaine the *imaginative* part of the minde, befooling the *Intellectual*; ſo the *Ceremonies* renewed not alwayes utterly different, nor the ſame; but following the *State reaſons*, & *popular Guſt*: juſt like the weeds of each year, not ever of the former kind, but according to the *Soyle* and *Seaſon*: Now for theſe *paſſions*, thoſe ſenſible *ſolemnities* were excellently fitted: Yet becauſe there were ſome diſcerning *Souls*; to engage them they were admitted to the inſide of their *devices*, and called *Sacris initiati*, and ſo were either taken with the *Myſtery*, or at leaſt with the favour to themſelves, and profit of the *Republick*, the latter ſort in love connived; the others were conjured, as the did dread the revenge of the *Gods*, never to divulge thoſe *myſtical ſecrets*; which alſo was, becauſe they were either *cruel*, *impure*, & *horrid*, (for with ſuch humors, they complyed, as well as with the vertuous)

ous) or that they contained some profound reach of *State*, or *Philosophy* beyond vulgar capacity, which adores easily, but pierces not; and that credulous *reverence*, is much advanced by a solemne concealement---*Cupidine humani ingenii, libentius obscura creduntur*: Therefore it is not *hypocrisie*, but a necessary regard to the vaine nature of man, which forces most *Religions* to muffle toward the vulgar, concealing some of their inside, either in *Hieroglyphicks*, *Fables*, *Types*, *Parables*, or *School distinctions*, and strange *Language*; all which do equally obscure to popular capacity, and are chosen according to the *Genius* of the Age, or Doctrine: Hereby were all sort of wits entertained with a reverent *satisfaction*; the deeper in the *kernel*, the shallow in the *shell*: Thus is all light of *Egypts* old devotion, almost quite extinct: Now as for the *Justice*, and *Government*, it is perfectly *Turkish*, and

and therefore not to be ſet down apart; only it exceeds all other parts of *Turkey* for *rigour* and *extortion*; the reaſon is becauſe the *Turk* well knowes the *Egyptian* nature, above all other *Nations*, to be *malicious*, *treacherous*, & *effeminate*, and therefore dangerous, not fit for Armes, or any other truſt; nor capable of being ruled by a ſweet hand: Wherefore among them, are more frequent, and horrid *executions*, then in the reſt of *Turky* as *Empaling*, *Gaunching*, *Flaying* alive, cutting off by the Waſte with a *red hot Iron*, *Oynting* with Honey in the Sunne, *hanging* by the Foot, *planting* in burning *Lime*, & the like: in my two months ſtay, I ſaw divers fearful examples; eſpecially two; one at *Gran Cairo*, of a Fellow, who in malice fired his neighbours Houſe: He was firſt *Flayed alive*, with ſuch Art, as he was more then three houres a dying; then was his *Skine* ſtuffed with *Chaffe*, and born ſtradling

ſtradling upon an *Aſſe* up and down the Town.

The other was of three *Arabs*, who robbed in the Wilderneſſe between *Roſſetto* and *Alexandria*; they were taken at a place called *Maidyah*, where at my return I ſaw execution done in this manner: They were laid naked upon the ground, their face downward, their Hands and Legs tyed abroad to ſtakes; then came the Hangmen, who putting their own *half-pikes*, in at the *Fundament* did with a *Beetle*, drive them up leaſurely, till they came out at the *Head* or *Shoulder*; two of them dyed ſuddenly, but the third whom the Pike had not toucht neither in the *heart*, nor *brain*, would have lived longer, had not the ſtanders by daſht out his *brains*; then were they tyed upright, to ſtakes driven in the high way, and ſo left: Now the *Turk* to break the Spirits of this People the more, oppreſſes them with a heavier poverty, then any of his other

ther *Mahometan* Subjects; and therefore if there be one *Vizier*, more ravenous then other, he ſends him thither, and connives at all his extortions, though afterwards, according to the *Turkiſh Policy*, he knows how to ſqueeze him into the *Treaſury*; ſo ſatisfying the People, the Prince dreyns them, and they diſcern him no otherwiſe, then as their *revenger*.

This *Vizier Baſha*, who now governs, carried with him from *Conſtantinople*, a Ship laded with *Tin*; at his arrival, he took a *Catalogue* of all wealthy Perſons; then to every man excepting ſuch as were ingaged in favour of the State, he ſent a piece of *Tin*, more or leſſe, according to the ability of the Perſon, and demanded of each, ſo exceſſive a price, as generally it was not worth the fifth part, of what they paid: It is the cuſtom of the *Ottoman* Crown to preſerve the Old Liberties, to all Countreys

Countreys who come in voluntary; which in *Scio*, and other *Ilands* of the *Arches*, it hath for examples ſake, maintained very honourably, till juſt cauſe was to the contrary: but thoſe whom they talk by conqueſt, they uſe as a booty, without pretending any humanity, more then what is for the profit of the Conquerour; which moſt Conquerours do in effect, although not being ſo abſolute as the *Gran Signior*, they are fain to give the world more ſatisfaction in the poor counterfeits of *Juſtice*, *Zeal*, *Clemency*, *Publique-good*, and the like: the *Egyptians* under their *Circaſſian Mamalukes*, were defended againſt *Sultan Selim*, like a flock of Sheep kept by fierce Maſtives, from the Woolf; wherefore his bloody Victory made him rage the more; ſo that after he had ſlain all the *Circaſſians*, and topt the reſt, he was not like *Pharaoh* content with the fift part, but took all, leaving no man owner

of a foot of ground; and divided the Land into Farmes; the least Farme payes one purse, some two or three according to it's proportion; each purse is eight hundred pieces of eight: the sixt rent the *Bashae* must constantly make good to the *Crown*; he every year places or displaces the Farmers, as they outvy one another in gift to him: the set rent never alters, and is eighteen hundred thousand *Zeccheens* yearly; a *Zeccheen Turkish* I value nine shillings sterlin.

This is proportioned into three equal portions; one is set out to furnish the annual Pilgrimage to *Mecha*; the second payes the *Souldiery*, with all other Offices, and Services Publique for that Kingdome; the last third goes clear into *Checquer*: these Farmes are most in the hands of *Egyptians*; beside which there want not *Timarres*, that is *Feudes* given to *Turkish* Horsemen, with obligation of Service in Warre, and to awe both neigh-

Neighbours, and Subjects.

When *Selim* had Conquered this Kingdom, he boasted he had taken a Farm to feed his *Agemoglans*: Wherein his judgement was the same with the *Romans*, who esteemed it the *Granary* of their *Republique*; Wherefore the *Turk* at this day, employes the *Egyptians*, rather that Way, then to Arms; For he hath of them inrolled *Souldiers*, but fourteen thousand, and when any of those dye, he continues the pay to his Wife, and Children; Whereby without scandal, the Nation is made *effeminate*, and *disarmed*; Which is the *Maxim* he holds upon that false, and dangerous people: He used till within this fifteen, or twenty years, to make (as in his other Kingdoms,) most of their *Judges* of the *Natives*, but they according to that Climate, were found damnably corrupt, and dis-affectionate to the *Turkish* Affairs; Wherefore now having made sure of that

Countrey, he hath without any further respect of them, made a Decree, that none shall be capable of being a Judge amongst them, but a natural born *Turk*, whereby the Justice is excellently reformed; especially towards strangers, who before had no Protection, beside poverty, to save them from false witnesse, which shared them as a Booty between the *Judge*, and the *Accusers*. Having thus at *Gran Cairo*, enquired of such points, as are peculiar to that Kingdom, I thought of my departure, which I purposed to direct in search of some further antiquitie; First, I asked for the famous old *Temple* of *Vulcan*; but could not hear any remainder of it, nor any acknowledgement of *Jupiter Hammon*, who gave *Oracles* in the *West* of *Egypt*: Then I desired to view the passage of *Moses* into the *Red Sea*, not above three dayes off, but the *Jews* told me that the precise place is not now known within lesse then the

the ſpace of a dayes journey along the Shore; wherefore I left that as two uncertain for any obſervation; and went by *Camel* two dayes journey *South-eaſt*, to ſee certain great ruines ſome fifteen miles from the River; I had hoped they might have proved the remainder of the *Labyrinth*, or *Pyramides* built by the twelve Kings in the Lake of *Maris*; but I rather by the Pillars, and *Turrets*, gueſſed them to have been ſome regal *Palace*: In our going thither, there hapned a little Whirle-wind which drave the Sand ſo upon us, as we were almoſt loſt; for divers times Paſſengers therewith overwhelmed, man and beaſt are not found, till many Ages after, when another Wind diſcovers them; our onely Remedy was to turn our *Camels* Buttocks to the Wind, till the place where they ſtood was become a Pit, as deep as they could well go out off, then removed a little forward, make another ſtand,

till we grew again environed; in this manner passing out an hour, till the wind ceased: This fright made us return neerer the *Nile*, where I saw two *Crocodiles* running together, in a muddy plash, the one about four foot long, the other not above two.

At my comming back, I began to think of going down to *Alexandria*, and from thence by Sea to *Joppa*, purposing to return home by *Jerusalem*, which by Land is fifteen dayes journey on this side *Gran Cairo*: Then took I my leave of the *Illustrissimo Signior Sancto Seghezzi*, whose usage of me all this while, and now at departure, was so honourable as might serve for pattern to each noble Spirit.

It being now forward in *November*, with the Waters abatement began *Egypts* Spring; all the banks so green, fragrant and delicious, as if a new *Paradise* were up; the *River* shrunk generally

generally into little more then a quarter of a mile broad; which caused one unpleasing spectacle, that was of many wild *Arabs*, often ten or twelve together, swimming cross to rob *Villages* & *Passengers*: they first wrap their thine blew Coat about their head, then tye their Lance to their side; so naked swim over the River, which I had also seen at my going up, when the flood was nigh a mile and quarter over, but not so frequent; my two *Janizaries* with their *Harquebuzes*, and I with a Pistol, awed them, that they durst not assault the Boat; nor were they able to use the Launce, (swimming,) more then with one hand, and that but weakly: In this four dayes passage to *Rossetto*, I enquired of the *Delta*, and the *Nile*s seven streams; the *Delta* is so named, from the form of that Letter, and is all that part of *Egypt*, which lies between the two branches of *Rossetto*, and *Damiata*; the first parting of

which ſtreames is about twenty miles below *Gran-Cairo*; part of this *Delta*, I had often heard by ſome of the learneder *Jews*, to have been the Land of *Goſhen*.

Nile had of old ſeven ſtreams, five natural, and two cut by labour, to ſerve only in the overflow, there now remaine onely three, one artificial, which in the inundation, ſerves *Alexandria*: the two natural ones are that of *Peluſium*, now called *Damiata*, and the other of *Canopus*, now *Roſſetto*; this latter is of late, ſo choaked, as at the enterance into the Sea, Ships are fain to unlade, and after a ſmall paſſage, to lade againe; another hath quite furred up within leſs then thirty years, whereof there are three cauſes doubted: firſt the gravel born down in the *flood*, for then the water is as gravelly as a puddle in the highway; Secondly, the ſand blown therein by the wind from the banks; if it be either of theſe, it may alter the courſe of

the

the river, as in part it hath done formerly, which might be the ruine of the Cities, but not of the Kingdome: the third reaſon, is ſome defect, or diverſion from above towards the Fountain; that would be the deſtruction of all; but is not generally believed; yet me thinks, might well be ſuſpected, becauſe though ſo many ſtreams are ſtopt, the reſt run not higher then before; which they ſay the many Ditches made of late ages, are the cauſe of. The Water taſts juſt like new milk, but ſomewhat nitrous, and if drank as in the River, troubled, it cauſes in ſtrangers, a flux; which to prevent, they take a Gallon, or more, of that Water, and if they have not time to let it ſettle, they caſt therein three or four bruiſed *Almonds*; they in leſſe then an hour clariſie it like *Chryſtal*; which effect they have upon no other water, and thereby ſhewed the *perfection* of that.

At last arrived at *Rossetto*, and so by *Mule* passed to *Alexandria*, I purposed from thence to take a voyage for *Joppa*; which passage, I rather chose, then the other of *Damiata*, much neerer, but more infested with *Pyrats*: Here one day, I went to view the Port of *Galleys*, but was severely prohibited: this seeming contrary to the usual freedom of *Turkey*, made me suspect some notable defect in that harbour, which might hereafter, be made use of; whereupon I went the next day secretly, unto a high decayed piece of a *Turret*, upon the wall over the Haven, to take a considerate view thereof: my accesse was espied, and dog'd, by an *Egyptian*, one as I think, of the *Garrison* hard by, whose *violence* produced an *accident* that made me forget all my other *designs*, and flye for safety of my life, unto a little *French* Bark, which I knew was that day, to depart for *Sicily*: We had not sayled above five, or six leagues,

leagues, but we saw a *Spectacle* of a straine beyond the Spirit of these times: it was thus: a *Maltese* gave chace to a *Greek* Vessel, in search of *Turkes*, or *Turkish* goods; the *Greek* laded with *Turkish* goods, made up to us, who carrying no Flag, he judged *Turks*; but when at hand, we appeared *Christians*, and from us no help to be had, He yielded: upon the Vessel were four *Turkes*; three suffered themselves to be taken prisoners; the fourth (we all looking on) ran up to the Sterne, where taking a piece of cord, he tyed his feet, and one of his hands together; then threw himself head-long into the Sea; in which resolute end, he shewed by what a short passage, many a years misery may be prevented, where other reasons, or fear masked in them, enthral not.

Our *Barke* had twice before been taken by the *Turks*, and ransomed; this Voyage met none, nor any notable

ble danger, excepting one ſtorme, wherein we had like to have Split upon the rocks of *Candy*; Finally after twelve dayes, we came to *Siragoſa* in *Sicily*, from whence we went to *Meſſina*, and ſo to *Palermo*; whoſe delicacies, with my noble entertainment, in the houſe of a *French Gentleman*, their *Conſul general* for his *Nation*, ſtayed me to take a leiſurable view of that *Kingdome*, whoſe Cuſtomes, and Government, are ſo perfectly *Spaniſh*, as need not to be ſet down apart; eſpecially, this *Memorial* having not undertaken beyond the affairs of *Turky*, muſt not meddle with thoſe of *Chriſtendome*; only I may upon this Countrey, remember an Item given me by a very underſtanding *Turke*; in one part of the *Archipelago*, our *Captaine*, who went *Admiral* to the whole *Armado*, cauſed many of the *Gallyons* to be linkt with Cables; this I knew dangerous among ſo many *Ilands*, and at length we began to

fall

fall foul one upon another; whereupon I asked the *Turk* why we rode so linked; he replyed, for to be ready all together, if we light upon the *Maltese*; with that, under colour of magnifying them, I desired to learn how they understood *Malta*, and so told him I wondred they would suffer such a spot of earth to trouble them, and not rather destroy it, when they had some Spare time from greater enterprises: He answered, that they would no more attempt *Malta*, but rather *Sicily*, which had better landing, and was abler to maintaine an Army; and whose People having suffered under the *French* and *Spaniard* extreamly, and finding no other hopes in any *Christian Prince*, are not much averse from the *Turkish* Government; then (quoth he) if *Sicily* were ours, *Malta* must come in without blows, as victualled from *Sicily*, and no way able to subsist, when we were on both sides of it: this discourse I could never

never esteemed to the full, till I had been in *Sicily*, and principally once, when I heard some of them not stick to say, that the *Greeks* lived happier under the *Turkes*, then they under the *Spaniards*: yet I must note also, that of all the *Christian* States, the *Turkes* are the worst provided to deal with the *Spanish*; for of all others that most subsists on *Fortresses*, which would prove hard knots to the *Turk*, whose Nature and orders Military are not in any one point so much defective, as in that of *Siege*, from *Palermo*, I rode to *Trepany*, from thence I embarqued for *Naples*, whose rarities entertained me some dayes, then went I by *Rome*; so by *Florence*, and *Bologna*, to *Venice*; where I arrived the eleventh month after my departure from thence: having in that time, according to the most received divisions of *Turkey*, been in *nine Kingdomes* thereof, and passed six thousand miles, and upward,

ward, moſt part by land.

Thus have I ſet down ſuch obſervations, as were of paſſage *local*, and *naturally* borne along, with the places whereon I took them; Now follow the more *abſtract* and general concerning the *Inſtitutions* of the whole *Empire*; wherein I take but the accounts of a reckoning made in haſt, and therefore ſubject to the *diſadvantage* of a haſty view, that is, to overſlip many things, and to ſee the reſt but *ſuperficially*: yet uſually quick glances, take in the moſt *eminent* pieces; amongſt which there are ſome like the dye of *Scarlet*, better diſcerned by a paſſing eye, then a fixt; of this nature I eſteem the *moral* points of behaviour; a new *Commer* apprehends them with a judgement *freſh*, and *ſincere*, which further *familiaritie* corrupts with *affection*, or *hatred*, according as it meets a *diſpoſition conform*, or *contrary*: the moſt important parts of all States are four,

Armes,

Arms, *Religion*, *Juſtice*, and *Moral Cuſtoms*: in treating of theſe, moſt men ſet down what they ſhould be, and uſe to regulate that by their own ſilly *education*, and received *opinions guided* by *ſublimities*, and *moralities imaginary*; this I leave to *Utopians*, who doating on their *Phantaſtique* ſuppoſals, ſhew their own *capacitie*, or *Hypocriſie*, and no more: I in remembring the *Turkiſh* Inſtitutions, will onely Regiſter what I found them, nor cenſure them by any Rule, but that of more, or leſſe *ſufficiency* to their aim, which I ſuppoſe the *Empires* advancement: Firſt, then, I note their Arms, becauſe in the ſway of mens affairs it is found -- *Omnia eſſe gladii pediſſequa*; in that fear as the ſtrongeſt of our *paſſions*, awes all the reſt; Their *Infantry* conſiſts of two ſorts; Firſt, ſuch as are levied upon particular *Cities*; they are more, or leſſe according to *occaſion*; the ability of the *Town*, and *diſtance* from

from whence ſummoned; many of them are *Chriſtians*, and are ſent forth much better appointed in Clothes, then with us: each *Town* in ſeveral *Colours*, and their *Armes* ſufficient: they are lodged and exerciſed without the *City*, almoſt a month before they begin to March: The other part, and chief ſtrength, is of the *Janizaries*, whoſe number at my being in *Turkey*, was four and forty thouſand, which as it fails, they uſe to ſupply upon occaſion, but never exceed; the manner is to re-inforce theſe bonds thus; ever now and then, there are ſent out *Officers* into divers *Provinces*, eſpecially the *Northerne*, who out of all the *Chriſtian children*, from the age of ten, to eighteen, or twentie, chuſe without *ſtint* or *exception*, ſuch as they think fit, and carry them to *Conſtantinople*; theſe they call *Agemoglans*; then after ſome obſervation of their *Perſons*, thoſe of moſt promiſing parts, are ſelected for the *Gran Signior*

Signior his *Serraglioes*, either that of *Conſtantinople*, or his other of *Andrinople*, where they are taught to write and read; to underſtand *Arabick*, to uſe their Bow, with other weapons; then call they out the *choiceſt Sparks*; who as their capacities grow approved, are inſtructed in State affairs, and by degrees, taken in to higheſt preferments; theſe are called *Johoglans*: the worſt, and of leaſt quality, are aſſigned to the drudgery of the *Houſhold*, to the *Gardens* and other baſe *Offices*, ſome are made *Mariners*, and *Galeots*: the general ſort, neither rare, nor contemptible are by the *Aga* of the *Janizaries* diſtributed abroad, where without charge to the *Prince*, they earn their living by hard labour, till the age of two and twenty; then ſo inured to endurance befitting a *Souldier* they are brought back, taught their Armes, and prepared for *Service*: Theſe are enrolled *Janizaries*: this choice, and *education* of

perſons,

perſons apt to each uſe, muſt needs make it excellently performed, as being more natural then the courſe of *Chriſtendom*, where *Princes* put *Arms* into the hands of men neither by *ſpirit*, or *education*, *martial*; and entruſt their chief employments, with reſpects of *birth*, *riches*, or *friends*; which to the ſervice intended, are *qualities* not ſo proper, as thoſe *perſonal abilities*, which prevail in the *Turkiſh Election*: Theſe though the Sons of *Chriſtians*, hate that name above all others and are found, (as I have ſeen ſome of them) without any *natural affection* to their *Parents*, as it were tranſplanted, acknowledging themſelves the Creatures of the *Ottoman Family*; ſo much are the preſent *engagements* of *life* too ſtrong for all former ties of *blood*: their pay is perpetual, both in *Peace*, and *War*, more or leſſe, according to *perſonal* merit; which excites to notable *attempts*; other preferment they receive

ceive none unleſſe it be a *Timarre*; for if any of them ſhould be in honour, he might be too much regarded by his fellows, whom the Prince will not permit to acknowledge any beſides himſelf; for which reſpect this *Emperour*, at *Andrinople*, as it were in face of the *Army*, cauſed a great Perſon, once of this Order, to be ſtrangled, and *Proclaimed* Traitor, when I was in *Hungary*; whereat I heard many of the *Janizries* ſpeak *inſolently* in publique, yet durſt they do *no more*, feeling this *Princes* Spirit, too great for them.

They are never caſt off; for when old or maimed, they are kept in *Garriſon*: This Company was held diviſed in imitation of the *Roman Prætorian Cohorts*, or rather of the *Macedonian Phalanx*, and hath performed as bravely as either; but is now, in great part corrupt; for contrary to their *Primitive Inſtitutions*, many of them *marry*, others follow *Merchandize*;

dize; and whereas heretofore, they were all chose the Sons of *Christians*, whereby that cause was kept under, and the *Turkish* so much increased, now the *Christians* are permitted for money, to excuse their Children, and the *Turks* to prefer theirs; Some hold this an errour a *pernicious* one, as lessening that due proportion which should be maintained between the *compellers*, and the *Compelled*; the *Turks* rather think the *Christians* not now so strong, as heretofore, and therefore not to need the former *diminution: experience* made me of this opinion, considering that it is many years since most of his *Christian* Countreys were taken in, and how every age *dyes* them of a more deep *Mahometan*, then other; but should he win any *Christian Province* of new, he would not spare in this way to exhaust it, till it were *sufficiently* enervate: The mortallest *corruption* of this Order hath hapned of late yeares;

years; that is, knowing their own ſtrength, and grown ſaucy with *familiarity* at *Court*, they have proceeded to ſuch *inſolency*, as hath fleſh'd them in the *blood* of their *Sovereign Sultan Oſman*; and in *Muſtapha*, they have learnt that Damnable Secret of *making*, and *unmaking* their *King* at pleaſure; whereby the *Foundation* of all *Monarchy*, that is, the due awe towards the *blood Royal*, is ſo irreparably decayed in them, as like the loſt ſtate of *Innocence*, can never be reſtored.

This requires an erection of new *Bands* never tainted, to ſupplant theſe *Janizaries*, who elſe will grow to ſuch a Military *Anarchy*, as did the *Pretorians* of *Rome* in their *Empire*, till they reduce it to nothing: Wherefore ſome think, that the expedition, wherein the *Gran Signior* hath novv engaged his Perſon againſt *Perſia*, is deſigned with a reſolution to ſpend the *Janizaries* very freely.

The

The *Cavallery* is made up of two ſorts; Firſt, of *Spahyglans*, to the number of two and thirty thouſand: theſe are continually near the Court: out of them are choſe Troops to Guard his perſon *Royal*, upon all removes; they uſed not to goe to Warre except he went himſelf, but of late they are often ſent with the *Gran Vizier*: the other ſort of *Spahyes*, are tearmed *Spahy-Timariots*, from certaine *Timarres*, or *Feudes*, given them for terme of life, with obligation to ſerve on Horſeback, well appointed, whereſoever they ſhall be ſummoned: This is not much unlike our old tenures of *Knight-ſervice*, or *Eſcuage*; but not *Hereditary*: according to the value of the *Temarre*, the *Temariot* is to come in with one, two, three or more Horſes; I have ſeen many bring in five or ſix; this reaſon till I was informed of, I wondred to ſee *Cavaliers* carry to the Warres ſuch ſuperfluous retinue; as frequently

to

to have men riding after them, ſome bearing a *Coat*, ſome a *Fiddle*, many nothing: Theſe *Spahy-Timariots* beſides their ſervice in War, have another uſe no leſs important, that is, to awe the *Provinces* wherein they live, and cauſe them to be well *Cultivat*; wherefore in all expeditions many are left at home: they are bravely horſed managing their *Lance*, and *Bow*, with much *dexteritie*: their number is uncertaine, as ever multiplying, either upon better *Population* of old poſſeſſions, or conqueſt of new; ſo both *Peace* and *Warre* encreaſe them; nothing but the loſs of a *Province* doth diminiſh them; for their *death* is but the *preferment* of new *deſervers*.

At this time, the owners of the *Timars* are about three hundred thouſand, whereto added their companions, which they are obliged and never fail to bring in, they make in all, above ſeven hundred thouſand; which

which number was told me, with many other of their notes, by ſome of the *Timariots* in the *Army*, where though held a *Spy*, they ſcorned to afflict me, but rather chuſing to glorifie their State in my Relation at home, informed me of all, and much againſt my will, forced me in their preſence to write it down; which I did in *Italian*, and in termes ſo reſpective, as when the *Interpretor* expounded, they received me exceeding kindly, making me *eat*, *drink*, and *lodge* in their tents all night: Beſide the *Spahyes*, there are another ſort of Horſemen, who are *Voluntaries*, ſerving at their own charge; they are of three ſorts: Some come in hopes of preſent *Booty*; others to merit a *Timar*; the third in meer devotion to gaine *Paradiſe* by dying for the *Mahometan* cauſe.

The firſt of all others, the baſeſt, mixt of *Turkes* and *Chriſtians*, uſually go before the Army, to Spy and Pillage; they having rather the Spi-

rits of *Free-Booters*, then of *Souldiers*, would never ſtand one ſtroke of an encounter, but that the deſperate bravery of their *companies*, does often engage them *irrevocably*: The ſecond ſort are forward enough, eſpecially where the ſervice is eminent: The third are the moſt *Reſolute* troops of the *Army*; they come like ſo many *Decii*, men vowed for the *publique*; nor are they known ever to return home, unleſs with *victory*, ſome of them are daily ſeen ſingle to invade a whole *Squadron*; others after much aſſay of valour open their breſts, and ſtand a volly of *Muskets*; theſe men are heavy upon the enemy, for---*Vincitur haud gratis jugulo qui provocat hoſtem.*

This *Reſolution* is not the child of *Reaſon*, or *Honour*; but bred by way of *Religion*; for *Mahomet* knowing he had not to deal with a *Scholaſtique* and *Speculative* generation, but with a people *rude*, and *ſenſual*, made not his

his *Paradiſe* to conſiſt in *Viſions*, and *Hallelujahs*; but in delicious *fare*, *pleaſant Gardens*, and *Wenches* with great eyes, who were ever peculiarly affected in the *Levant*; now to ſuch as dye in Warres for the *Mahometan faith*, he promiſes that their *ſouls* ſhall ſuddenly have given them young luſty bodies, and ſet in *Paradiſe*, eternally to enjoy thoſe *pleaſures*, notwithſtanding any former ſins; to thoſe who dye other deaths, he aſſigns a *Purgatory* tedious, and at laſt not ſuch an height of *pleaſure*: It is ſcarce credible, what numbers theſe *hopes* bring in; I have ſeen Troops ſometimes of above an hundred together; ſo *effectual* an *Inſtrument* of State is *Superſtition*, & ſuch deep *Impreſſions* dos it make, when fitted to the *paſſions* of the *Subject*; & that uſeful in thoſe whom neither Reaſon, nor Honour could poſſeſs. The chief *Auxiliaries* of the *Turks*, are the *Tartars*, who live on this ſide mount *Taurus*; they are

by us called the *Petit Tartars*, to diſtinguiſh them from thoſe others of *Chriem*, who have much vaſter Dominions beyond the mountaine, but thereby of difficult *Commerce*, with theſe parts of the World.

The great *Turk* hath made frequent *affinity*, and league with theſe *Petit Tartars*; and hath entailed the *Crown* upon them, in caſe the *Ottoman line* ſhould fail; not onely becauſe when a ſmall Nation inherits a greater, the leſſer is immerſt in the acceſſe of the greater; which under colour of loſing it ſelfe, makes an *acquiſt* of its *inheritor*; but for other regards peculiar to that *Nation*, eſpecially for their *Scituation* upon the *Black Sea*, in ſuch manner, as they may at pleaſure, make ſudden *Excurſions*, to the very point of *Conſtantinople* it ſelf; nor had the *Turk* any remedy, when abſent in *impreſſes* from home: wherefore he caſts many tyes upon them, and ſeldome goes

to

to *Warre* without ſome of their *Troops*, which beſide the *ayde* and *reputation* they afford him, are a kind of hoſtage: in this preparation againſt *Poland*, there came down forty thouſand of them to the *Camp*, but were marched forward with the *Army*, before my arrival; ſo that I ſaw none of them, ſave ſome few ſick, and *caſhiered* perſons, who ſeemed more *ſallow*, and *ill-favoreder* people then the *Turks*, not ſo well cloathed, nor ſo *civil*, and thoſe *Turks* who wiſhed me well, forewarned me from going amongſt them, telling me their hatred to *Chriſtians* was ſuch, as they would goe near to *Captive* or *Rifle* me: When I entred the *Skirts* of the *Empire*, the *fame* of their *Army* then meeting for *Poland*, was (as fame uſes to be) *exceſſive*, threatning no leſſe then ſeven hundred thouſand; but upon nearer acceſs, it ſcarce held up one hundred and fourſcore thouſand, reckoning in the *Tartars*: whereupon

I much enquired, why the *Turkish Armies* were not now so numerous as in former times: among many answers, the wisest hit upon three points, first that the *enemies* now (excepting the *Persian*) were not so *Potent* as heretofore; Secondly, *experience* had taught them, that multitudes overvast are neither capable of *order*, nor *provision*; wherefore to avoid *confusion*, and *famine*, they bring no more into the Field then are *necessary*: the third was, before their *Dominions* were inlarged, they thought it better to employ their Multitudes in new *Conquests*, then to leave them idle, *necessitous*, and *dangerous* at home; but since their enlarged *territories*, they are distributed into *Colonies* to people, and mannage them, which thereby will in time, become more *populous*, and *potent*, then ever: Thus did none of them acknowledge any *diminution* of people, as is plainly supposed by many, who never viewed their

their great *ſwarmes* and *vaſte plantations*. The *Turkiſh Arms*, much differ from ours: their *Harquebuze* like our *Calyver*; their *Scymitar*, a crooked flat Backſword; at *Sea* amongſt ropes, or on *Horſe-back* againſt *Armour*, it excels a *Rapier*, but in open fight, is much inferiour; it hath ever been the *Eaſterne* weapon, as likewiſe their *Iron* Mace, which they uſe both in ſtroke and hurle; they are admirable with their Bow and Arrowes; there is among other *trophyes*, at the *Caſtle-gate* of *Belgrade*, ſet up a Head-piece, which I hold *Patronel* proof, ſhot clean through both ſides, (and as they ſay) head and all, with one of their *Bowes*; the Arrow (as all theirs are) like thoſe little red ones which our children uſe, I ſaw yet ſticking in the *Head-piece*: they bear no weapons but in travel; then ſome of them ſeem like a moving Armory: Firſt, the girdle ſtuck with three or four *Piſtols*; then on each ſide, a knife as

long as mine arm, with another of a foot long, for ordinary uſes, tuckt to his Coat: an *Harquebuze* on his ſhoulder; on his thigh a *Scimitar*; on the one ſide of the *Saddle Pummel*, a *Petronel*; on the other a ſtraight *Sword*, the blade hollow, long, and four-ſquare; by that, either a little *Axe*, or an *Hungarian Mace*, or both; at his back, hang Bow and Arrowes: when he comes to his *lodging*, all theſe with his Bridle full of Braſs gilt Boſſes, he faſtens to the tree or wall where he reſts; after, upon the ground ſpreads a Blanket, whereon he firſt ſuppes, then ſleeps in his *Clothes*, with his *Saddle* in ſtead of a *pillow*. Armour I think they have not ſo plentiful, and compleat as we; yet I know not well, for it was ever packt up on Horſe, or Waggon; to three Horſemen was allowed one Waggon; I ſaw no Muſters; nor Marches near an Enemy, and therefore have little experience of their diſcipline in that point:

point: They march in Rank and File with wonderful ſilence, which makes commands received readily: they are alwayes provided of Bisket, dry fiſh, and ſtore of Rice, with a kinde of courſe butter, ſo as in the greateſt deſarts, they are in plenty: thus their Armies paſs the ſandy barren Countreys towards *Perſia*, with leſſe endurance then did the *Romans* in ſmall numbers of old: one notable piece of their diſcipline, they told me; that is, excepting none but the *Janizaries*, to encompaſſe all their other Foot *Battagliaes* in the Rear, with greateſt part of the Horſe, in form of a *half-Moon*; they have order not to meddle with the enemy, but onely to neceſſitate their own forward till they have gone through the oppoſite Forces, and in caſe of iflight, to hold them out to ſlaughter; which done, themſelves begin upon the enemy: thus that neceſſity which is the Mother of all brave performance in vulgar ſpi-

rits, and which the Ancients so much sought to cast upon the Souldier, by Hills, Rivers, and such Scituations, the *Turkes* carry along in all places; thereby forcing valour, even out of fear; so serving themselves effectually of People neither valiant, nor affectionate, and that without intreaties, Donatives, or other inconvenient indulgence of Government. Thus much of their Land Forces; their Navies are provided to the Seas within their Dominions: the chief are the *Black Sea*, & the *Mediterraneum*; the *Hellespont* I esteem but a passage from the one, to the other: Their *Bosphoron* Fleet Trades into the *Black Sea*, upon several Services; as to invade the *Moscovite*, *Circasses*, *Cossackes*, with others, returning in *July*, or *August*, laded with Honey, Wax, and especially Wood, and Slaves, which it transports to *Alexandria*, buying therewith, Flax, Sugar, Sherbets, Rice, Tapestry, Corn, and other

other *Egyptian* Commodities; with which, and part of the Tribute, in *January*, they return for *Constantinople*, so enjoying the Trade Winds which in those parts usually in Summer sit Northernely, and in Winter Southernly.

The other part of their Navy serves upon the *Mediterraneum*; it is called the *Barbary* Fleet; it is the more Warlike, and acknowledges the *Gran Signior*, but not so absolute, for the gaines of the other Fleet goes to his Coffers; but what the *Moors* get is their own; which makes them more earnest in *Pyracy*, & desirous to be held as *Pyrats*, to gain a kind of liberty, and that all Christians may be Prize, without any impediment by league at Court: this the *Turk* grants under the excuse of their disobedience, and *Pyracy*. he infects those *Christians*, who being in League with him, he could by no other pretence weaken; and this also in case of necessity, keeps

him

him an exercised Fleet for Warre: That this is connivance appears plain; for he Claimes and Protects their Cities, though not their Persons, and they never make Booty of *Turkish* Goods, or Subject, though a *Christian*; and divers of them I saw sayling in the midst of the *Armadoe Royal*; yet they counterfeit the *Pyrate* so well, that the *Gallies* and *Vessels* of *Argyers*, will not come within the *Dardanelli*; and my self not then knowing this Art, had at *Rhodes*, by a rash mistake, almost lost my Libertie; where the Admiral *Galleon* of *Tripoly*, coming for fresh Water, Rode in the Mouth of the Port above three hours without casting Anchor, as pretending fear of being within command; this made me judge it an *English* Ship, as likewise the Colours, which so farre off I took for the Kings: wherefore desirous to see my Countrymen, I hired a *Greek* Boatman to carry me thither, where being almost

almoſt arrived, I perceived my deſperate errour, from whence I was forced with entreaty, mony, and my dagger at his breaſt, to make him row me off.

The *Turks* are but ill ſupplyed with Sea-men; for beſide *Renegadoes* they have but few skilful Saylers, and would have had fewer, but that as of old, the *Carthaginian* Hoſtility exerciſed the *Romans* at Sea, who elſe had not ſo early learnt Navigation, and by conſequence, could not ſo ſoon have Maſtred the World; juſt ſo, (though in a farre weaker manner) do *Florence* and *Malta* conteſt with the *Turk* at Sea, enough to practiſe, but not defeat him: to which effect, I have heard ſome of them by way of jeer ſay, that the *Gran Duke* and *Malta* did by the *Gran Signior*, like little barking *Dogs* about a *Lyon*, keep him awake, & if ſometimes they ventured to give him a nippe, it did but rouze him, without any hurt of importance; for ought I knew, they had reaſon; for though

though reſiſtance be neceſſary, yet when ſo inſufficient it is worſe then none.

Their termes of Navigation are *Italian*, either to their Slaves, being moſt of that Nation; or that themſelves *Inlanders* Originally, have a *Language* defective in *Maritime* affairs: Their veſſels are either *Turkiſh* built, or *Prizes*; their own built, they call *Caramuzaels*, many whereof are great Ships; all have Rounds on the out-ſide, like Staires; the Sterne, and Fore-caſtle, built four or five Stories high; ſo as I have ſeen ſome of them carry ſeven or eight hundred Paſſengers: that form makes them ſlow of Sayle, unwarlike, and eaſily over-ſet by weather. Their *Gallies* are light, of an excellent mould, and endure an high Sea, eſpecially thoſe of *Rhodes*.

The main ſtrength of both their Fleets, are tall Ships taken from *Hollanders*; where the Cowardize of that

that Nation is made a Weapon againſt all *Chriſtendom*; and teaches us what a vertuous cruelty it would be to barre Ranſom, or return to all who yield their Ships, upon what odds ſoever; All great examples have a little of the unjuſt; now though this might ſeem hard meaſure to ſuch, who yeelded upon extream oddes; yet were it neither ſo general a miſchief, nor ſo important as the contrary indulgence; and men would not only become more reſolute in thoſe neceſſities, but more wary of going ill provided.

Nothing makes the *Hollanders* ſo faint, as the *Turkiſh* known decree of impunitie, and liberty perſonal to ſuch as render without diſcharge of Artillery; wherefore they ſeeing preſent ſafety in yielding, and no future deſtruction at Home, do eaſily give up other mens goods, for their own ſecurity; upon theſe tearms, the Admirall *Galleon* where I ſayled, a goodly

goodly Vessel of forty brave Pieces, had been taken, as the *Turks* assured me, by two of their *Polakers* of ten or twelve Guns a piece: Our Ships they do not willingly set upon; not only for their able defence, but also because the Vessel, which uses to be a considerable piece of the Booty, is to them unuseful; for their imployments being *Pyracy*, can make little use of an *English* bottome, whose mould is too slow for that purpose: wherewith they asked me how we did in Warre at Sea, where our enemies might come on or off at leisure: I replyed, these which came into their Seas, were private Merchants Vessels of Trade, slugs made only for burden and weather; But for War our *King* had a Navy Royal of another frame the best for Sayl and Fight, in the World.

The strangest thing I found among the *Turkish* Mariners, was their incredible civility; I who had often proved the

the *Barbariſme* of other Nations at Sea, and above all others of our own, ſuppoſed my ſelf amongſt *Bears*, till by experience, I found the contrary; & that not only in ordinary civility, but with ſo ready ſervice, ſuch a patience, ſo ſweet, and gentle a way, generally through them all, as made me doubt, whether it was a dream, or real; if at any time I ſtood in their way, or encombred their ropes, they would call me with a *Janum*, or *Benum*, termes of moſt affection, and that with an encline, a voyce, and geſture ſo reſpective, as aſſured me, their other words (which I underſtood not) were of the ſame ſtraine: The Captaines chief Gaine in this Voyage, is by Paſſengers; yet if intereſt ſhare in this behaviour, they are not quite void of it, that can act it ſo well: Nor are they irreligious, ſo all the Voyage, Morning, and Evening, they Salute the *Sunne* with three generall Shouts, and a *Prieſt* ſaying a kind

kind of *Letany*, every prayer ending with *Macree Kichoon*, that is, be *Angels* preſent, the people anſwer in manner of a ſhout *Homin*, that is, Amen.

Thus much of the *Military* part of *Turky*; to which I adde the point of *Fortification*; Herein their *proceeding* is direct contrary to the *Spaniards*, he not having multitudes of his own ſufficient to plant *Colonies*, is forced in all his Conqueſts (if he will have any people to Governe over) to preſerve the *naturals*: Now they not being aſſured in *Affection*, muſt be awed by *Fortreſſes*; which is a way, not onely unſure, but ſo chargeable, as makes him gaine but little by his winnings.

The *Turk* on the other ſide, well ſtored with people; Firſt, conſiders what number of his own, he will aſſigne for *Timariots* to each *Province* which he takes; then he deſtroyes all it's *Nobility*, and ſo farre of the *Vulgar*,

Vulgar, till there reſt only ſuch a proportion as may till the land, and be awed by thoſe *Timariots* with other ready Forces; that remainder is kept to Manure the land: this thus eſtabliſht, he needs not the Fortreſſe for himſelf; nor will he leave it a refuge for *Enemies*, or *Rebels*: yet if it be a Frontier, he does not quite demoliſh it, but keeps it in ſuch caſe, as may hold out till he might ſend an Army, ever ſuppoſing himſelf *Maſter* of the Field; wherefore as it ſtands in more, or leſs danger, ſo is it provided: Thus in *Hungary* the Caſtle of *Belgrade* is neither razed, nor carfully maintained; but that of *Buda* is guarded with a ſtrong Gariſon; all thoſe within the Kingdom are pulled down; ſo is it in his other Countreys: his *Maritime* Fortifications, becauſe of ſudden acceſs by Sail, are held in the rule of Frontiers, and withall to command the *Haven*, yet is not the care of them ſo diligent as in *Chriſtendom*; they

they every where gave me free acceſs, excepting *Egypt*; where the extraordinary ſubtil malice of that people makes more *Vigilance*, and reſtraint, then elſewhere: Now followes their *Religion*, wherein I noted onely the *Politick* inſtitutions thereof; theſe obſervations moving onely in that *Sphere*, cannot jarre with a higher, though the motion ſeem contrary: *Mahomet* noting the outward Solemnities, wherewith other *Religions* entertained the minds of men; he judged them perhaps in part, effeminate; as thoſe dainty *Pictures*, and *Muſick* in *Churches*, thoſe ſtrange *Veſtures* & *Proceſſions*; and partly chargable, as thoſe ſtately *Sacrifices*, and other ſolemnities of the *Heathen*, and all driven already to that heighth, as he could not out-goe; wherefore he refuſed to build his Sect thereon; Nor did he much affect to ſupport it with *Miracles*, whoſe credit frequent *Impoſtures* had rendred ſuſpected to the World;

World; but rather chose to build it upon the *Sword*, which with more assurance commands *Mankind*: Every *Novelty* drawes men in for a while; but where the gain is not great, they soon grow weary, unless compulsion hold them on; therefore in his first beginnings, when he was asked what *Miracles* he had to approve his *Doctrine*, he drawing forth his *Scymitar*, told, that *God* having had his *Miracles* so long slighted by the *incredulity* of men, would now plant his *Laws* with a strong hand, and no more leave them to the discretion of *Ignorant*, and vain man; and that he had therefore sent him in the power of the *Sword*, rather then of *Miracles*: from hence is it, that now their Boyes ride to *Circumcision*, bearing an Iron club in their hands. Nevertheless, he failed not to frame his *Sect* so as might take humane nature; not the *Intellectual* part; for all *Superstition* subsists on weak *Hypotheses*, whose plausible reason may

may for a while prevaile in the World, by poſſeſſing ſome ſhallow, raſh, peremptory brains, but cannot hold out long, unleſſe it have better *root*, then that of *argument*: He therefore made it comply with the main parts of our *Nature*, *Hope*, and *Fear*: to the one he ſet out a *Paradiſe*; to the other though not a *Hell*, yet a ſhrewd *Purgatory*: his Preaching of *Paradiſe*, more then *Hell*, favours *hope* above *fear*, thereby filling the mind with good *courage*; which was much to his *Military* purpoſe: for he finding the *Sword* to be the foundation of *Empires*, and that to manage the Sword, the rude and ſenſual and more vigorous, then wits ſoftned in a mild *rational* way of *civility*; did firſt frame his *inſtitutions* to a rude inſolent *ſenſualitie*; after which *education*, he fitted his future pretences juſt unto ſuch capacities: wherefore ſeeing that mens *opinions* are in great part *complectional*, and *habitual*, it is no wonder

der to ſee them taken with *promiſes*, which to us ſeem beaſtly, and ridiculous; they as much deſpiſe ours, and in a more *natural* way, every thing is received, not at the rate of its own worth, but as it agrees with the receivers *humour*; whereby their *hopes*, and *fears* though falſe, prevail as ſtrongly as if true, and ſerve the *State* as effectually, becauſe *Opinion* which moves all other *Actions*, is governed by the *Apparency* of things, not by their *realty*: Now to the intent that the moſt notable *fancies* of men might be entertained, there are four ſeveral *Orders* in their *Religion*; all very malicious againſt *Chriſtians*; otherwiſe I have not noted them vicious, excepting their profeſt *Sodomy*, which in the *Levant* is not held a vice: each *Order* upholds it's Reputation upon ſome one peculiar *vertue*, which alone it profeſſes, not pretending to any other: The *Calenderim* upon *Chaſtity*, wearing an *Iron Ring* through the skin

of

of his yard; in ſome I have noted it capable of being taken off with ſmall *difficultie*; The *Haggiemlar* on *Muſique* and love-ſongs: The *Torlacchi* on *Revelations*, and *Enthenſiaſmes*, to foretel and divert divine wrath: The moſt rigid ſpirits are the *Derviſlar*, like *Baals Prieſts* launcing themſelves with knives: theſe *Derviſlar* have murdred divers *Baſhawes*, and alſo attempted ſome of the *Emperours*, in the midſt of their Armies; ſo dangerous are violent *ſpirits*, when ſeconded by *Religion*, which being the only pretence in its way glorified to Umpire *Soveraigne Authority*, is to be kept within its due limits, leſt inſtead of *Cooperating* with the ſtate, it grow abuſed beyond that uſe.

All theſe *Sects* are governed by one Head, called the *Mufty*, whoſe authority unites and orders them; ſuppreſſing ſuch diſorders, as the *ſcruples*, or *intereſs* of men raiſe: This *Mufty* is created by the *Emperour*, to whom he

is

is held ever ſubordinate; which makes the *Turkiſh Theology* excellently to correſpond with the *State*, as depending thereon; & ſeems of reaſon more *Politick*, then if this head *Eccleſiaſtick* were of another Countrey, or otherwiſe *independent* upon the *Prince*, whereby having intereſſes apart, he might often make *God Almighty* ſeem to decree more conform thereto, then either to the occaſions of the *Prince*, or *Common-wealth*: for all *Heatheniſh Gods* are uſed like *Puppits*; they ſeem to ſpeak, yet is it not they, but the man who in a concealed manner, ſpeaks through them, what he pleaſes; that part is acted, by the Expounders of their *Alcoran* now, as of the *Oracles*, or *Sybilles* books of old: Hereby the *Mufty* ſerves to animate the *Souldiers*, by colouring of *publick* impreſſes with *Divine* Authority, and alſo to decide *Controverſies*, when they are too unruly for any *Arbitriment*, not held *Divine*; wherefore

he frequently consults with the *Gran Vizier*, who as the *soul* of the *state inspires* him to the purpose thereof; full of that *God* he gives his *Oracles*: They pass for grounded upon the *Alcoran*, which is given out for the Word of *God*: it is written in *Arabick* verse, in form of *Dialogue*, between the *Angel Gabriel*, and their *Prophet*; it is prohibited to be translated; which both preserves the *Arabick* Tongue, and conceals *Religion*: All set *Texts* are obnoxious to several *Expositions*; thence grows *distraction*: So hath this bred four different *Sects* of *Mahometans*, each interpreting it according to the *Genius* of its *Nation*; the *Tartars* simply; the *Mores* and *Arabs* superstitiously; the *Persian* ingeniously; the *Turks* with most liberty; each *Nation* scorns to yield unto other in *opinion*, for honours sake; especially the *Turk* and *Persian*, who intended the *Conquest* of one another, do after the old Custome of *Princes*, disaffect

affect their *People* in *Religion* toward the *Enemy*, that they may be more fierce, and obſtinate againſt him; In this point the *Turk* grows diſadvantaged; for of late, his people begin to be infected with *Perſianiſm*: I have heard many of them in publique acknowledge the *Perſians* better *Mahometans*, then themſelves; which makes the *Turks* much braver Souldiers upon the *Chriſtian*, then upon the *Perſian*; againſt the one, they are carryed by *Zeal*, *Malice*, and *Diſdain*, but againſt the other, only by a *National emulation*; This Impreſſion is made deeper by many other circumſtances; inſomuch as divers *Janizaries* have told me, that they go to the Wars of *Perſia*, very unwillingly, but to theſe of *Poland*, or *Hungary* as to paſtimes: One of their *Prieſts* told me of an old *Prophecy*, they have; That their *Emperour* ſhould win the *Red Apple*, and in the ſeventh year after, if they did not defend themſelves

bravely, the *Chriſtians* ſhould overcome them; but howſoever, in the twelfth, they ſhould at the furtheſt be overcome by the *Chriſtians*: The *red Apple* (he ſaid) was *Conſtantinople*, though ſome (quoth he) hold it to be *Rome*: I holding ſuch *propheſies*, rather cunning, then true, ſearched after the Plot thereof; wherefore I entreated him to tell me, how much time was contained in thoſe years; he anſwered that each year, ſome had limited by the age of *Mahomet*, but (quoth he) in vain, for it is prohibited us to ſearch into the times appointed; that clauſe gave me ſome light, for I Remembered, among other cauſes of a *States* preſervation, one aſſignes *proximitie* of danger, his reaſon is, becauſe *apprehenſion* of danger cauſes *vigilance* and *diligence*, wherein lyes ſafety: hereupon this *Prophet*, to make the *Turkes* vigilant againſt the *Chriſtian*, threatens them with the ſeventh year, yet not ſo *inevitable*, but

but valour may reſiſt; and to make every year provided againſt, as that therefore it is *prohibited* to fix the time determinate; then their fatal *deſtruction* not to paſs the twelfth year, makes them in the mean while uſe the *Chriſtians* as their future deſtroyers, with much hoſtility, as a revenge *anticipate:* which ſerves right to the purpoſe of the State, and when all comes to all, thoſe years (as ſuch *Prophetical* times uſe) are like to prove very long ones.

Amongſt other qualities, whereby *Mahometiſme* poſſeſſes the minds of men, one is its pleaſing Doctrine: I remember when their Prophet in the *Alcoron* askes the *Angel* concerning *venery*, and ſome other delicacies of life, he tels him that *God* did not give man ſuch appetites, to have them fruſtrate, but enjoyed, as made for the guſt of man, not his torment, wherein his Creator delights not; Theſe kind of opinions will ever be wel-come to fleſh and blood, when as the contrary

over-great ſeveritie of Diſcipline would have pleaſed none, but ſome few Auſtere Complexions, and to the greater part would have ſeemed but a perſecution of nature, or perhaps Hypocritical, whoſe reputation might ſoon have been loſt in ſcandal.

The cunning of that ſeconding humane inclination appears in the different ſucceſſe of two politick Acts of the *Alcoran*: the one permits *Poligamie*, to make a numerous People, which is the Foundation of all great *Empires*: The other pretending a Divel in every grape, prohibits *Wine*: thereby it hardens the Souldier, prevents diſorder, and facilitates publick proviſion: The firſt as pleaſing to nature is generally received: The other is born down by Appetite, ſo as more drink Wine, then forbear: Thus he maintaing his inſtitutions by ſeconding of Humane diſpoſition, ſucceds more readily, then thoſe whoſe Ordinances by croſſing it, go

as

as it were againſt the haire: Now the greateſt number of men being governed by *paſſions*, in all *people* they have been entertained, for the preſent life, with Juſtice; for the future with *Religion*: yet there are ever *found* ſome few Intellectual complexions in whom the Underſtanding prevailed above the Paſſions: thoſe diſcerning wits could not receive the groſs ſuppoſals, upon which the Heatheniſh ſuperſtitions relyed; wherefore to traine them in ſuch wayes as civil ſocieties require, they were inſtructed in a ſeeming rational way, wherein they were amuſed about an *intelligible* world, ſtored with rewards of *honour*, *vertue*, and *knowledge*, with puniſhments of *infamy*, *vice*, and *ignorance*: theſe were to them inſtead of *Elyſian Fields*, or *Infernal Rivers*, and as ſome ſcoffers think, but little better of aſſurance, only righter framed to ſuch capacities: by theſe *ſpeculations*, *contemplative* heads, who elſe might

dangerously have busied themselves about State affairs, were finally *mop'd* and *diverted*: To which purpose I have oft considered, whether *learning* is ever like to come in request among the *Turks*; and as far as conjecture may venture, I doubt not thereof; for *learning* is not admitted in the beginning of *Empires*--- *emollit mores, nec sinit esse feros*; and so weakeneth the Sword; but when once, that hath bred *greatnesse*, and *sloth*, then with other *effeminaces* come in *Letters*; thus in *Rome*, at the first *Philosophers* were banisht, as *unactive*; but upon the conquests of *Carthage*, and *Greece* they crept in: And the *Turkish Empire* consists much on those *Countreys*, whose ear makes *speculative* wits, and which of old bred the greatest *Divines*, *Philosophers*, and *Poets*, in the World; wherefore though for some ages, the *Turkish* race may retain its own proper *fierceneſſe*; yet in time, those subtile *climates*; and

mixture

mixture in blood with the people thereof, will *Gentilize*, and infect it with the ancient ſoftneſs *natural* to thoſe places: I have often ſeen Copies of *love* verſes, and ſome few pieces of *Mathematiques* paſs amongſt them with much applauſe: I ſaw one for *ſinging*, and compoſing of two or three Sonnets, had a feaſt at *Belgrado* of *Hungary*, a Horſe given him worth near twenty pound *Engliſh*; and in the acceſſe of all Arts, *Poets* have ever made the firſt entry, as with their *Fictions* and *Muſick*, apteſt to charm ſavage brains; thus *Orpheus* in *Greece*, our *Bards* in *England*, began the *Dance* to all other Sciences: *Statuary* and *Picture*, can never come into *Turkey*, by reaſon of their *Superſtition*, which not only abhors worſhipping of ſuch *forms*, but making of them: As for other *learning*, it is like to inſinuate; but by degrees; and with many repulſes, as a corruption moſt pernicious to their *Religion*,

eſpecially the *ſearching* parts of *Philoſophy*, which ſtomacks that ſenſual *Paradiſe*, as hath been noted in *Averroes*, *Avicenna*, and others who could not endure it: Thereupon the *Academy* which began to riſe up at *Bagadat* was ſuppreſt: yet let no man conclude that this can hinder *Philoſophy*; for there can never want wits able to bend it to *Religion* with them, as well as *Plato* with the *Grecians*, and *Aquinas* with the *Romaniſts*.

Now the natural courſe of things much follows the *Sun*, who gives life to all; whereof this *Cyclopedia* hath been obſerved to runne from *Eaſt*, to *Weſt*: Thus have moſt *Civilities* and *Sciences* come as ſome think, from the *Indian Gymnoſophiſts*, into *Egypt*; from thence into *Greece*, ſo into *Italy*, and then over the *Alpes*, into theſe faint *North-weſt* parts of the world; whence if the *Inquiſition* hinder not, perhaps they may paſſe into thoſe new *Plantations weſtward*, and then

then returne into their old circle among the *Levantines*; whose Wits seem more abstruse, and better fixt for *contemplation*; but ours more nimble and ready; so as their *discourses* are more *profound*; ours more *superficiall* and *plausible*; and were I to account for the losse of their ancient *Authors*, I should not onely accuse *Language*, *Tyranny*, *War*, and *interesse Ecclesiastique*, but especially this different relish and strain of our *fancy* from theirs; for I have found it in *conceits*, as in *ayres* of *Musick*; in great part, that takes not with them which much affects us; our very Reason differs. Before I shut up this point of *Turkish Religion*, I must remember two principal points; one is *Predestination*, the other *Purgatory*: the first not meant in matter of *Salvation*, but of *fortune* and *success* in this life, they peremptory permit to *Destiny* fixt, and not avoidable by any *act* of ours: I had two notable examples; one was

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at *Rhodes*, where just as we entred the Port, a *French* Lacquey of our company dyed with a great Plague sore, which he had taken of the *Gunners Mate*, who with one running upon him, conversed, and slept amongst us; The rest were so far from fear at his death, as they sat presently eating, and drinking by him, and within half an hour, after his removal, slept on his Blanket, with his cloaths instead of a Pillow; which when I advised them not to do, they pointed upon their foreheads, telling me, it was written there at their *birth* when they should *dye*; they escaped, yet divers of the passengens dyed thereof before we got to *Egypt*: The other was at my passage to *Andrinople* in *Thrace*; my self, the *Janizary*, and one more being in a *Coach*, we passed by a man of good quality, and a Souldier, who lying along with his Horse by, could hardly speak so much, as to entreat us to take him into Coach; the *Janizary* made

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our Companion ride his Horſe, taking the man in: whoſe breaſt being open, and full of Plague Tokens, I would not have had him received; but he in like manner, pointing to his own forehead, and mine, told me we could not take hurt, unleſſe it were written there, and that then we could not avoid it; the fellow dying in the night, by our ſides; and in our indemnity approved this confidence, to be ſometimes *fortunate*, how wiſe ſoever; doubtleſſe for the publique it cauſes *valour*, and prevents that *interruption* of Trade, wherewith the *Office* of *health* in *Italy*, ruines greater numbers daily, then any Plague ever did: I thought this Opinion of *fate*, had uſually taken men off from all *induſtrious* care of their own *ſafety*; but in dangers at Sea, and other caſes where diligence may evidently import, I have ſtill found the contrary; and in ſuch *occurrents* as theſe, where *induſtry* is not of manifeſt avayl; this aſ-

ſurance

ſurance does not ſo much hurt in leaving vain care, as good in ſtrengthning the ſpirits, whoſe decay yields a man up to all bad *impreſſions*. They admit no *Hell* for any but thoſe who believe not *Mahomet*; their own they affright with a *Purgatory*, which holds but till *Dooms-Day*; it is acted in the *Grave*; the pain is inflicted by a bad *Angel*, whoſe force is leſſened by a good one, according as the parties life was led; to ſtrengthen this good *Angel* they do many works of charity: this furniſheth all *Turky* with excellent *Hanes*, *Hoſpitals*, and *Meſkeetoes*; this makes the beſt *Bridges*, and *High-ways* that can be imagined, and ſtores them with *fountaines* for the relief of *paſſengers*: Theſe faire workes ſo cauſed, ſeem to me like dainty fruit growing out of a *Dung-hill*; but the *vertues* of *vulgar* minds are of ſo baſe a nature, as muſt be manured with fooliſh hopes and fears, as being too groſs for the finer *nutri-*

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ment of *reaſon*: Theſe were the chief points I obſerved in their *Religion*; onely the manner of its *exerciſe* remaines, which in brief, is thus: To every *Meskeeto* is adjoyned a high ſlender *Spyre-ſteeple*; on the out-ſide whereof on high, is made a round, with a Door opening *South-eaſt*, or *Eaſt*, as the Countrey lyes towards *Mecha*; here the *Prieſt* entring, with his hands bowed over his eares, walking round, turning on the right hand, in a loud voice tells the People, many times over, that there is but one *God*; this being done, all the devouter ſort, (which are not many) go to *Church*, and ſay their *prayers*, continually repeating ---- *Alloyh-Valloyh-Hibilloyh*, that is, the ſeveral names of *God*; their *geſtures* are firſt ſitting croſſe-legg'd, wafting of the body, then proſtrate twice on their face, they kiſſe the earth; afterward they riſe, and ſtand with their hands bowed over their ears, but never do they kneel,

or

or uncover the head, holding those postures unmanly; so different are the *opinions* of *Nations*, in point of *reverence* and *decency*: this service is performed five times a day: first at *Day-break*; then at *Mid-day*; at midst of the *After-noon*, at *Sun-set*, and more then an hour after: The first and last make a dainty show, having all the *Meskeetoes*, hung full of *burning Lamps*: this frequency of *Prayer*, requires none to the *Church*, but persons at leisure; others make their houses, or high-wayes serve, and was devised by *Sergius* the *Monke*, as it is thought, in imitation of his four times of *Pater-noster*; knowing that *Religion* runs no greater danger then of *Oblivion*, and therefore should be often called to mind: their chief day is *Fryday*, yet it hinders no Market for ought I could see, and seemed of no more regard, then the day of a *Saint* almost worne out: they have two solemn times *Byram*, and *Ramdan*; they are

are both *Lents*, the first lasts three dayes, the other a moneth: their fast is according to the *Jewish* manner, not in *quantity*, or *quality* of meats, but in *time*; for all day long, they may neither eat, drink, nor use any sort of *Venery*; but at the appearing of the first Star, they make themselves amends, in *gluttonnesse*, *drunkennesse*, and *lust*; they have one piece of *Divinity*, which I wonder is not *transplanted* to other Countreys; that is a custom of the *Priests* to sell their *merit*; some more, some lesse, according to the *Sanctimony* of the Seller, and time limited; I once at *Sophia*, saw one sell the *vertue* of two yeares *hermitage* for a piece of blew Cloath sufficient for two *Turkish* Coats, and a quantity of Rice, about five bushels *English*; price enough considering the Ware in it self; and yet not dear, if we reckon the advantages of *Religious reputation*. Next their *Church*, I must place the *Tribunal*; for their

Judges

Judges are ever *Eccleſiaſtical* perſons; whereby both orders joyned give *reputation* to one another; & not only reputation, but *maintenance*; for theſe places of *Judicature* are the only preferment of the *Prieſt-hood*; wherewith the *Prieſt*, and *Judge* being maintained in the ſame perſon, two gaps are ſtopt with one buſh, without cauſing any part of the land to lie dead in the hands of the *Clergy*, or otherwiſe impoveriſhed the people with *Tythes*: There are divers Orders of *Judges*; eſpecially two; the *Cady*, and over him the *Moulacady* like a Lord *Chief-Juſtice*; the ſupream head of *Judicature* is the *Mufty*; in great caſes, there lies appeal; but none beyond the *Mufty*; his Decrees the *Emperour* himſelf will not queſtion, for indeed they are ſecretly guided by his *aſſent*, and the *Gran Viziers*: Theſe *Judges* are all excepting the *Mufty*, limited to ſet Precincts, and when convicted of corruption they are made horrid

examples;

examples; the main points, wherein *Turkiſh Juſtice* differs from that of other *Nations*, are three: it is more *Severe*, *Speedy*, and *Arbitrary*: They hold the foundation of all *Empires* to conſiſt in exact *obedience*, and that in exemplary *ſeverity*; which is undenyable in all the World, but more notable in their *State*, made up of ſeveral People different in *Blood*, *Sect*, and *Intereſſe*, one from another, nor linkt in affection, or any common ingagement toward the publique good, other then what meer terrour puts upon them; a *ſweet hand* were uneffectual upon ſuch a *Subject*, and would ſoon find it ſelf ſlighted; therefore the *Turkiſh Juſtice* curbes, and executes, without either remorſe or reſpect; which ſucceeds better, then ever did the *Romans*, with all their milder Arts of *Civilitie*; compare their conqueſts, with thoſe made by the *Turk*; you ſhall find his to continue *quiet*, and firm, theirs not ſecure for

for many ages; witneſſe firſt *Italy*, then *Greece*, and *France*, alwayes full of Rebellions, Conſpiracies, and new troubles; which were cauſed by their *lenity*, that did not humble the conquered ſo low as it ſhould, for rebellion is nothing but bold *diſcontent*; ſo that as there is required diſcontent, ſo muſt there be alſo ſome ſtrength of *Spirit*, without which the *diſcontent* cannot quicken into *Rebellion*, but faints into a ſtupified *humility*: all victory diſguſts the *ſubdued*; a mild victor leaves that diſguſt ſpirit for miſchief; but the remorſeleſs way of the *Turk*, mortifies it, by an oppreſſion which ſecures him: to this effect, I have heard divers of them boaſt, that *God* hath appointed them for an Iron rod over other *Nations*: and in moſt parts of *Turky*, eſpecially *Slavonia*, *Boſnah*, *Hungary*, *Macedonia*, and *Thrace*, the fierceſt people of that *Empire*, over all publick places, he ſets a great *Iron Club*, to intimate, what they muſt truſt

truſt to; nor does he ſo much relye upon the peoples *affection*, which would tye him to a reſpectful, and leſs abſolute *domination*, and then alſo be in their power to alter, as upon that ſtrength which is in his own hand, makes him more himſelf, and binds with the tye of *fear*, whereto humane nature is ever enthralled: the ſecond point wherein their juſtice excells, is the quick diſpatch: If the buſineſſe be preſent matter of *fact*, then upon the leaſt complaint, the *parties* and *teſtimonies* are taken, and ſuddenly brought before the *Judg*, by certain *Janizaries*, who with great ſtaves, guard each ſtreet, as our night Watchmen with Holberds, at *London*; the cauſe is ever in leſſe then two hours diſpatched, *execution* inſtantly performed, unleſs it appear a cauſe ſo important, as is allowed an *appeal* to the *Moulachady*, where alſo it is as ſpeedily decided: If it be matter of *title*, or *right*, the parties name

name their Witneſſes who ſhall preſently be forced to come in; for they have no old deeds, or any other reckonings beyond the memory of man; in ſuch *caſes*, *poſſeſſion*, and *modern* right carries it, without that odious courſe of looking too far back-ward into the times paſt: this expedition avoids *confuſion*, and clears the *Court*; whereby it becomes ſufficient for many cauſes, and ſo for a great people; now as for the particular perſon, though ſometimes he ſeem diſadvantaged by the haſt, which may make *judgement* raſh; yet that haſt not been *paſſionate*, it happens not often; nor then likely, is his damage therein worſe, then with us, where after the *ſuſpence*, *delay*, and *charge* of ſuite, the over-ſight of a *Lawyer*, may with errour of pleading caſt a good cauſe; ſo that after a man hath been miſerably detained to ſuch diſadvantage of his other Affairs, as he had better have loſt his ſuit at firſt; then doth it finally

finally depend not ſo much on it's own bare right, as upon the *advocates* ſufficiency. The laſt notable point of their *Judicature* is, they have little fixt law, and therewith flouriſhing, make good that of *Tacitus*--*in peſſima Republica plurimæ leges*; yet they pretend to judg by the *Alcoran*; whereby the opinion of *divine authority* does countenance thoſe arbitrary diciſions, which without ſome *authentick law* to juſtify them, would hardly be endured; This *Alcoran* is manifeſtly no Book of particular law *caſes*; wherefore they pretend its ſtudy does not inform the *Judge litterally*, but by way of *illumination*; which not being given to ſecular perſons, does neatly put looſers off, from referring themſelves to the *Text*: The *Juſtice* being arbitrary, makes it in their *opinion*, the more to the purpoſe of the publique; for the *Judges* knowing themſelves but inſtruments of State, and that in its favour is their eſtabliſh-

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ment, they will ever judge by the interesse thereof, if not out of *honesty*, yet for their own *advancement*.

I must eternally remember the *Turkish* justice for Honourable to *Strangers*, whereof I have twice had experience: First at *Saraih*, in *Bosnah*, where I was forced to *Justice* by a *Christian*, whom I had sore wounded, for threatning to buy me for a slave; when the Cause was declared by two *Turks* my Companions; the *Judge* not only freed me with *words*, and *gesture* very respective, but fined my adversary at forty *Dollars*, and menaced him with death, if any mischief were plotted against me.

Another time at *Andrinople*, eleven or twelve of us supping together, all *Turks* but my self; there was a *Soulack*, who is an Officer very eminent about the *Emperours* person; he drank so beastly drunk, as in the night, he having a lodging in the top of the *Hane*, mistook himself, tumbled off

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to the ground, and within few hours, dyed: The next morning, all the company was Impriſoned but I, who in the night, had eſcaped out a decayed corner of the *Hane*, and hid my ſelf under a Bridge, without the *City*, every man was fined as *circumſtance* did either excuſe or aggravate, the leaſt payed four thouſand *Aſpers*, ſome twice as much: The *Judge* by reaſon of my flight, ſuſpected ſome extraordinary guilt in me, & had ſent out *Janizaries* for my *apprehenſion*.

I ſeeing the outragious Drunkenneſs of the *Turks*, had all my Voyage pretended for little leſſe then a *Commandement* in the *Religion* of my *Countrey*, not to drink above three draughts at a Meeting; whereby, the reſpect of *Conſcience* gave me that *priviledge* of ſobriety, which no other excuſe could have obtained; wherefore when the *Judge* was by the reſt informed of my *abſtinence*, and that I had no hand in the exceſſe, he

called back the *Officers*, and pronounced me free: wherein, whether he regarded me as *abstemious*, or as a stranger, I could not learn: One *custom* in their *Justice* I have found, which confutes our vulgar *maxim*, that sayes no commerce can be maintained without *fidelity* of Oath, for all *Turkey* is but a *Miscellany* of people, whose *Religions* have little *effect* upon the *Conscience*, and that drowned in *faction* against one another, some of them as the *Zinganaes*, do not so much as pretend to any *God*: in this case, an Oath were of too slender *credit* for matters of *importance*; for he who will commit testimony to Oath, must be sure to uphold in the people an *awful*, and *tender* sense of *Divine Power*, or else in trusting Oaths with Tryals, he exalts *knavery* in the *oppression* of *truth*; wherefore they put not the *witnesses* to Oath, but examine them apart; wherein some wise *Daniels* may have such art of questions so

ſo *unexpected*, and of ſuch *ſecret conſequence* as no premeditate agreement can prevent: A *falſe witneſs* endures what the accuſed ſhould have done, had he been guilty: The word of a known *Turk* upon the faith of a *Muſſelman* bears down all other *teſtimony*, unleſs relieved by ſtrong *circumſtance*: *Three women make but one witneſs.*

When any man dyes, the land in moſt parts of *Turky*, is in the *Emperours* gift, who alſo hath the *tenth* of his *moveables*: The reſt firſt pays the *Widows* their Joynture agreed, and inrolled; then what remains is equally divided among his children: The ſon of any great *Commander*, neither inherits his Fathers *dignity*, nor is admitted to new; thus are both *Riches* and *Honour* hindred from continuing in a *family*; whereby none hath any credit with the people, but as inſtruments to the *Gran Signior*, who being ſole-giver of all, every

man fits himſelf to his *employments*, without poſſibility of any *greatneſs*, *unſerviceable*, *independent*, or dangerous to the *Crown*: for place, the *right-hand* they hold uppermoſt for the *Clergy*, and the left for a *Souldier*, becauſe it gives a man poſſeſſion of his Companions *Sword*; thus doe both orders converſe without the depreſſion of either: Upon this Body of their Lawes, I will ſet one note concerning their *Head*: Every *State* is then beſt fitted, when its Laws and Governours ſuit with the end whereto it is framed: A State ordered only to preſervation is then happy when its *Laws* not only bid peace, for that is vain, but contrive it, and when the Prince is of *Nature* peaceable: But the *Turkiſh Empire* is originally compos'd to amplifie by War, and for that purpoſe keeps the *Souldiery* in continual pay; wherefore it is beſt fitted with a *Prince* of nature violent, and War-like, of which ſtrain the

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Mahometan race use to be; and when any of them hath chanced to prove *mild*, though never so *just* and *Religious*, it hath been found less profitable & glorious to the *Empire*, then the violence of the others, although accompanied with much *Tyranny*; therefore the supposed errours of *Sultan Murat* now reigning, being manifestly those of a stout *Spirit*, agree with the *violent* nature of the *Government*, wherein they are not so pernicious as the *Christians* imagine: To these better parts of their *Justice*, I must attaque the main disorder which defames it; that is their unsatiable *covetousness*; which in a *Moral*, or *Theological* way this discourse cannot lay hold of; but in respects *Civil*, it is a thing of dangerous *effect*, many times disappointing commands of greatest *consequence*: *Charles* the VIII. of *France*, lost the kingdome of *Naples*, not so much by any other errour, as by the *covetousness* of his *Treasurer*, the *Cardinal* of

San malo in detaining such disbursements as the *King* had appointed to the provisions thereof; nor can there be any greater defeat of publique designes, then when the commands whereon they relye, are by the *avarice* of the inferiour Magistrate made frustrate: wherefore I note it is a pernicious piece of Government, that after the *Bashaes* had at *Sophia*, made publique Proclamation to hang all *Janizaries* who should be found behind them: yet did I see many very confidently stay behind, and make their peace for mony with the *Governours* of Provinces: some told me that if it should come to the *Emperours* notice, he would put those *Governours* to cruel deaths; and certainly such errours can have no lesse remedies: wherefore *Polybius*, and others as they write, that the *Affricans* were always more covetous then those of *Europe*, so also do they accuse them of more cruelty; and sometimes cruelty is

not only the *cure* of their *avarice*, but the *effect* of it, for they gladly take any colour for execution upon thoſe whoſe death affords a good *confiſcation*. The fourth point propoſed was their *moral* parts: Thoſe I compare to *Glaſſes*: the education and *Laws* of a Countrey, are the Moulds wherein they are blown to this, or that ſhape, but the *Metal* is the Spirit of a man, therefore with that I will begin: It hath been maintained, that men are naturally born, ſome for *ſlavery*, others to command: divers *complexions* make men *timid*, *dextrous*, *patient*, *induſtrious*, and of other qualities right for ſervice; others are naturally *magnanimous*, *conſiderate*, *rapacious*, *daring*, and *peremptory*; No man can ſay, *Nature* intends the one ſort to *obey*; the other to *rule*; for if *Nature* have *intentions*, yet is it vanity to argue them by our model --*quis illi â ſecretis?* but ſure the latter are very prone to invade the others, and they

apt to bear: This difference of *Spirit* is manifeſt, ſometimes in whole *Nations*: as to compare the *Spaniſh* with the *Sicilian*; the *bravery* of the one, and *puſillanimity* of the other, ſeems naturally to make out the one for *Domination*, the other for *bondage*: Thus if ever any race of men were borne with *Spirits* able to bear down the world before them, I think it to be the *Turk*; he is in his behaviour, (howſoever otherwiſe) the right Son of *Iſhmael*; every mans hand is againſt him, and his againſt every man: between *Chriſtendom*, and *Perſia*, he hath all the World againſt him; he ſtill deſignes one, or both, for his task; and that not as other *Princes*, for *counterpoyſe* with intent of Peace; but with a reſolution irrevocably engaged, to be *all*, or *nothing*: Unto the greatneſſe of their *Empire*, I do much aſcribe the greatneſſe of their *Spirits*; no man can expect in *Luca*, or *Genoa* ſuch vaſt ſold men, as in

in old *Rome*; for mighty *Empires* exerciſe their ſubjects in mighty employments; which makes them familiar with admirable *examples*, and great *victories*, whereby their minds are inlarged: Whereas petty *States* with their petty employments, timid Counſels, and frequent diſgraces, impoveriſh, and enfeeble mens Fancies, rendring them *puſillanimous*, and too ſtraight for great Thoughts: Now as all conſtitutions of bodies are prone to ſeveral Diſeaſes peculiar to their Frame; ſo have the Minds of men to their divers abilities, ſome proper way of *error*; the *ſubtile* uſe to be *malicious*, *falſe*, *ſuperſtitious*; the *timid* encline to breach of *promiſe*, to baſe wayes of *revenge*, and the like; The *magnanimous* are apt to be corrupt with an haughty *inſolencie*, though in ſome ſort *generous*: this is the *Turkiſh* way, *remorſeleſſe* to thoſe who bear up, and therefore miſtaken for beaſtly; but ſuch it is not; for it conſtantly receives *humiliation* with much

ſweetneſs: This to their *honour*, and my *ſatisfaction*, I ever found: I had almoſt hourly *experience* hereof, which my unfoyled ſucceſſe makes me not bluſh to remember; yet not to weary my pen, I will note onely my ſecond dayes journey, which in the contrary entertainment of my ſelf, and a *Rhaguſean* gave me the firſt taſte: I clad in *Turkiſh* manner, rode with two *Turkes*, an hour before our *Coravan*; we found four *Spahy-Timariots* by a River where we ſtay'd, They were at dinner, & ſeeing by my head, I was a *Chriſtian*, they called to me; I not underſtanding what they would, ſtood ſtill, till they menacing their weapons, roſe and came to me, with looks very ugly; I ſmiling met them, and taking him who ſeemed of moſt port, by the hand, layed it to my forehead, which with them is the greateſt ſign of *love* and *honour*, then often calling him *Sultanum*, ſpoke *Engliſh*, which though none of

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the kindeſt, yet gave I it ſuch a ſound, as to them who underſtood no further, might ſeem *affectionate*, *humble*, and *hearty*; which ſo appeaſed them, as they made me ſit, and eat together, and parted lovingly; preſently after, they met the *Caravan*, where was the *Rhaguſean*, a Merchant of quality, who came in at *Spalatra* to go for *Conſtantinople*, he being clothed in the *Italian* faſhion, and ſpruce, they juſtled him: He not yet conſidering, how the place had changed his condition, ſtood upon his *tearms*, till they with their Axes, and Iron Maſes (the Weapons of that *Countrey*) broke two of his ribs, in which caſe, we left him behind, half dead, either to get back as he could, or be devoured of beaſts: Not two hours after, I walking alone, on the other ſide of the River, met ſix, or ſeven more, who eſpying a Dagger in my pocket, ſnacht it ſuddenly, and ſet it againſt my breaſt; wherewith one of

them ſpeaking *Italian*, I won ſo far upon them, with reſpective words, as they had me into a houſe where we eat, drank, and lodged together; and though ſome got very drunk, none offered me any injury, but kindly adviſed me, to lay aſide that Weapon, and uſe ſuch as the Countrey permitted; finally after daily ſucceſſe in the like kind, I grew ſo confident of the *Turkiſh* nature, as when *Lances*, or *Knives*, were often ſet againſt me, I doubted not my ſelf, unleſſe it were by a *Drunkard*, or a *Souldier voluntier*; for Drink makes the *fancy* of the one uncertain, and the other going to merit *Paradiſe* by killing of *Chriſtians* was no ſafe company for me: nor were my wayes being framed onely to receive *inſolency*, able to entertain malice, eſpecially a *malice* engaged by *Religion*: This haughty diſpoſition of others, makes the faſhions of other *Countreys* rather deſpiſed, then *imitated*, ſo that in all the

the In-land of *Turkey*, where *Chriſtian* Merchants uſe not, if I appeared in the leaſt part clothed like a *Chriſtian*, I was tufted like an Owl among other Birds: At firſt I imputed it to *Barbariſm*; but afterward lamenting thereof to one of the better ſort, to note how they underſtand it; he told me, they would have no *novelties*, and therefore would diſgrace all new *examples*; then I perceived it to be a piece rather of *Inſtitution*, then *Incivility*; for they deſiring perpetual *hoſtility* with the *Chriſtians*, muſt eſtrange the People from their *cuſtoms* as utterly as may be; Now there is no innovation draws in forreign Manners ſaſter, then that of *Apparel*: Beſides that, it ſeems honourable for the *Turkiſh* Nation, to retain their ancient *habit* of cloathing, for as the *French Court* gives this ſide of the world pattern of Apparel, ſo does the *Turkiſh* to the *Levant*: Yet they to this day vary but little from

that

that long, and looſe manner of garmen reported to have been ever uſed in the *Eaſt*: Their houſes are generally made of *Brick* dryed in the *Sun*; poor, and low, that they may not be worth taking from the child, when the Father dyes: The *publique* buildings are vaſt, and ſtately afar off; that alſo is wonderfully beautified by the abundance of *Trees*; planted among the Houſes; ſo as each *City* ſeems rather a Wood, then a *City*; which beſide the pleaſant Aſpect, Shelters againſt the Summers Sun, and Winters Wind: the ſtreets are not broad, but Paved with an high foot Cauſie on each ſide, in the middle is paſſage for Carts, and Horſes, from the Caves on both ſides, is made a boarded Arch not very cloſe, yet much defenſive againſt *Sun*, and *rain*: Upon the taking of any Town, the firſt thing they erect, is publique *Bathes*, which they eſtabliſh with fair revenues; ſo that for leſſe then

two

two pence, any man, or woman may be bathed with clean linnen, and neat attendance; it is death for any man to enter when women *bath*, which he ſhall know by a barre before the *door*: *he* or *ſhe* who *bath* not twice or thrice a week, are held naſty; every time they make water or other unclean exerciſe of nature, they waſh thoſe parts, little regarding who ſtands by; if a *Dog* chance to touch their *hand*, they waſh preſently: before *Prayer* they waſh both *face* and *hands*, ſometimes the *head* and *privities*, many of their Cuſtomes have been in *Egypt* thouſands of years before *Mahometiſme*; ſo neceſſary a thing to prevent diſeaſes, is cleanlineſs in hot *Countries*, and to men of groſſe food; to this *Herodotus* aſcribes the old circumciſion, in *Egypt*, and ſo do I that of *Mahomet*, who had no *diviner* warrant, and cared not for bare imitation: for the *Authors* of *Superſtition* when they find

Cuſtomes

Cuſtoms very uſeful, knowing that reaſon ſuffices not to hold them in practice with the vulgar, they plant them amongſt their other *Ceremonies*, and make them *Conſcientious*, which is the onely way to put them upon low capacities; in the skirts of each Town, near ſome River, or other pleaſing proſpect there uſe to be round open *Garden-houſes*, where any may ſit, and paſſe time. Beſides all former reſpects, there is another feat, which furniſhes *Turkey* with magnificent *Bridges*, *Hanes*, *Meskeetoes*, *High Wayes*; and other publique *ſtructures*; that is this: When any Provincial *Governour*, is both for *riches*, and *rapine*, notorious, he is ſure ere long to be circumvented, or elſe layed open to the Accuſer, for a confiſcation; He to prevent this, hath no fairer way, then for the good, to make ſome work of Eminent Magnificence; wherein he gaines two ſafe points of Reputation, in being held

Pious,

Pious, and exhauſt; the one ſtops the *Accuſer*, the other the *Exchequer*: Their *Dyet* is very full, and groſſe, they will refuſe all danties for a piece of Fat *Mutton*; that they ſeeth with *Rice*, which is the moſt general food they uſe; they call that mixture *Pilawe*, over it they put *Milk* made thick, and ſower, called *Tugurt*, with *Peaſe*, *Riſe*, and *Mutton* they make their *Porrage Churbah*: theſe are the three ordinary diſhes of *Turkey*; they want no others, as *Luxury*, or neceſſity require: Their mighty eating I impute to the drinking of *Water*, which after a while, makes a good ſtomack, as by experience I found: they abhor *blood*, and things ſtrangled, and care little for *fiſh* or *foul*, but often buy them alive, to let them go; whereto they pretend no *Metempſuchoſis*, or any other reaſon, but that of natural compaſſion; wherein they are ſo good, as to let *Fowl* feed of their *Granaries*, eſpecially in thoſe

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of *Joſeph*, at *Gran Cairo*, a place is left open for *Birds*, and ſome thouſands of *Ryalls* yearly ſcored off for the ſame to the *Baſha*; thus are in *Turkey* all *Birds* ſo tame, never uſed to violence, as I have thrown my Coat upon *Turtle-Dowes* in the High-wayes, and *Quailes* would ordinarily *hop* upon our *leggs*, and *arms*, as we ſlept in the *fields*: Every night they ſhut *dogs* and *cats* forth of doors; that is a piece of the *Religion*, and a cleanly one: The *Dogs* go moſt together making a hideous noiſe, and are dangerous by night, to *Thieves*, and *Drunkards*; others ſeldom walk among them after it is dark: The onely beaſtly piece of *injuſtice* I found among the *Turks*, was their confidence, to catch or buy up for *Salve*, any *Chriſtian* they find in the *Countrey*; nor can he eſcape unleſſe where he be a ſetled known *Merchant*, or go with ſome *Protector*: I met with many who in ſuch Voyages

as mine had faln ſhort, and propheſied the like to me: I have divers times been put to defend my ſelfe with my *Knife*, from being ſhoved into houſes, by thoſe who would have kept me a *Slave*; and ſcarce any day paſt, but ſome or other cheapned me with the *Janizary*; who if he had ſold me, I had no remedy, beſide what diſdain of life might have preſented: this I held the worſt part of my danger, and againſt which, there is no preparation of aſſurance, but in a final Reſolution; yet as much as in me lay, I uſed two wayes of prevention; one was when they queſtioned my condition, and deſign, which was often; I gave them ſeveral accounts, as I noted the *Place*, and *Auditory*; ſtill in effect to ſhew me born *rich*, but faln to *poverty*, without any fault of mine; my friends all dead, and that having no ability for gain, I had wager'd the ſmall reliques of my fortune, upon a returne from

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Conſtantinople, and *Gran Cairo*: this though far below my fortunes, yet paſſed with them for truth, & ſuch a one, as embelliſhed with fit circumſtance, procured me eſteem, and compaſſion; and which was above all, made me appear unprofitable to the buyer; for they buy more in hope of ranſome then ſervice: and therefore often enquired where I had any correſpondence: my other way was to note the territories adjoyning, with the wayes for flight, to ſtudy our company: and giving wine to ſome, mony to others, I ever kept in ſecret penſion ſome of the *Caravan* who underſtood the *language*, and told me all that paſt: then in each place of abode, I acquainted my ſelf with ſome *Renegadoe*, whoſe ſtory after he had delivered, I knew how to make him ſo much my friend, as in caſe of danger, would have helpt me to flye, or conceal: herein was the moſt expence, and unquiet of my *Voyage*:

this

this excepted, the *Turkiſh* diſpoſition is generous, loving, and honeſt; ſo farre from falſifying his promiſe, as if he do but lay his *hand* on his *breſt*, *beard*, or *head*, as they uſe, or chiefly break *bread* with me, if I had an hundred lives, I durſt venture them upon his word, eſpecially if he be a natural *Turk*, no *More*, *Arab*, or *Egyptian*; to thoſe I never committed my ſelf, till they had engaged wife, and children for my ſafe delivery: They ſeldome travel ſingle, but expecting till a great number be bound for the ſame place, go and lodge together: this ſecures from Theeves unleſſe they come in Troops, and then the *Governour* ſends againſt them: Though a great part of *Turky* be but of new Plantation, and therefore not yet populous, nevertheleſſe, in every place of good paſturage, there are Shepheards, ſome of them with flocks of two or three thouſand, feeding from one City to another, which

which cauſes ſuch plenty in Town, and Country, as for an half-penny in moſt towns they ſell as much roaſted *Mutton* as one man can eat, and for two ſhillings three-pence, I have ſeen live fat ſheep bought in places two hundred miles from any City. In moſt Townes an half-penny loaf will ſuffice two or three men a meal: This plenty was firſt cauſed by depopulation, but will in time, breed greater numbers of their own race: The natural *Turkes*, and the *Renegadoes* are not ſubject to thoſe Taxes and Toles of *Chriſtendome*, nor is their quiet and plenty, fit to be publiſhed among the adjoyning *Chriſtians*; only vineyards in whoſe hand ſoever, pay to the *Spahyes*, to the *Guardians*, and others, becauſe *Wine* is a prohibited Ware; yet after all thoſe perſecutions, it is much cheaper there, then in *Chriſtendome*, but not every where to be had, for though in that point, *Mahomets* wiſe order ſuffer violence,

yet

yet with the better part it prevailes, and makes ſome drink with ſcruple, others with danger; the baſer ſort when taken drunk, are often *Baſtinadoed* on the bare feet; and I have ſeen ſome after a fit of drunkenneſs, lye a whole night crying, and praying to *Mahomet* for interceſſion, that I could not ſleep neer them; ſo ſtrong is Concience, even where the foundation is but imaginary: This want of *Wine* hath deviſed other Drinks to their Meat, for the better ſort; as *Uſaph* which is *Water* ſod with *Raiſins*, ſometimes with *Honey*; but above the reſt, they eſteem *Sherbets* made with *Sugar*, the juyce of *Lemmons*, *Peaches*, *Apricoks*, *Violets*, or other *Flowers*, *Fruits*, and *Plumbes* as each country affords; theſe are dryed together, into a conſiſtence reaſonable hard, and portable for their uſe in *War*, or elſe-where, mingling about a ſpoonful with a quart of *Water*: They have another drink not good

good at meat, called *Cauphe* made of a *Berry*, as big as a ſmall *Bean*, dryed in a Furnace, and beat to Powder, of a Soot colour, in taſt a little *Bitteriſh*, that they ſeeth and drink as hot as may be endured: it is good all hours of the day, but eſpecially morning, and evening, when to that purpoſe, they entertain themſelves two or three houres in *Cauphe houſes*, which in all *Turkey* abound more then *Inns*, and *Ale-houſes*, with us: it is thought to be the old black broth uſed ſo much by the *Lacedemonians*, and dryeth ill Humors in the Stomack, comforteth the Brain, never cauſeth Drunkenneſſe, or any other Surfeit, and is a harmleſſe entertainment of good Fellowſhip; for there upon Scaffolds, half a yard high, and covered with Mats, they ſit *Croſs-legg'd* after the *Turkiſh* manner, many times two or three hundred together, talking, and likely with ſome poor *Muſick* paſſing up and down: The

Muſick

Muſick of *Turky* is worth conſideration, through all thoſe vaſte Dominions, there runnes one tune, and for ought I heard, no more, nor can every man play that; yet ſcarce any but hath a *fiddle*, with two ſtrings, and at Feaſts, and other meetings, will confidently play upon it, but he knowes not to what tune, nor can play the ſame twice over; this I am ſure of; for to make experiment, I have ventured to play at divers meetings, pretending the ayres of my countrey, to note whether they had ſkill or no; and took ſo well as they have often made me play again; then I found their ſkill and mine alike, for I never underſtood the leaſt touch of any Inſtrument; Nothing could more diſguiſe their *Genius* unto me, who was uſed to gueſſe at the *fancies* of men by the *ayres* wherewith I found them moſt taken, almoſt as much as by their diſcourſe. I muſt not forget to note their *jealouſie*, wherein a *Turk* exceeds an *Italian*, as far as he us; the cauſe

is *Polygamy*, which makes the husband guilty of insufficient correspondence, and therein fearful that his Wife may seek a further satisfaction; therefore there Women go muffled all but the eyes, nor are suffered to go to Church, or so much as look out at the Windows of their own houses: The man may divorce when he will, with restitution of Joynture, and some further satisfaction, as the *Judge* pleases, yet not without some reasonable pretence against the Woman; I saw at *Andrinople*, a Woman with many of her friends went Weeping to a *Judge*; where in his presence, she took off her *Shooe*, and held it the sole upward, but spake nothing; I enquired what it meant, one told me, it was the ceremony used, when a married Woman complains, that her Husband would abuse her against Nature, which is the onely cause, for which she may sue a Divorce as she then did; that delivery by way of *Emblem*, seemed neat, where the *fact* was

too

too unclean for *language*. There are very few beggars in *Turkey*, by reaſon of the great plenty of *Victuals*; only one ſort I wondered at, that is, their *Santones* who are able cunning *Rogues* much like our *Tom* of *Bedlams*; ever with ſome ſuch diſguiſe to pretend a crazed Brain; but they act in a more *grave*, *ſublime*, and *meek* way then ours; why theſe are reſpected, I could never hear any reaſon other then compaſſion; but I obſerved ſuch a reverence born them, as made me think it *Religious*; nor is it ſtrange, that *Superſtitions* ſhould honour all *eclipſe* of *Underſtanding*, whoſe light diſcovers them too far. There is no people more courteous of *Salutation*, then the *Turks*; in meeting upon the *high-way*, one with a *ſtoop*, & his *hand* upon his *breaſt*, bids *Salaum Aleek*, the other with like obeiſance, replies *Aleek Salaum*; and when any one comes into company, the reſt ſalute him with a *Merabah Sultanum*, ever ſweetning their converſation, with

ſuch accent of pronounciation, and ſo much reſpective geſture, as favours of a gentle *genius*, free *from* that rudeneſs whereof they are accuſed. Their *ſepultures* are notable; thoſe of *Princes* or great men, are covered over with *ſilk*, or cloth of *gold*, with a *Turbant* at the *Head*, and ſet under a vaulted Arch ſupported by four Marble pillars; ſome with a little Cock of *fountaine water*, and *lamps* continually burning; they are made near the *Meskeeto*, eſpecially if they built one, but never within it; the more ordinary, are buryed in ſome pleaſant place without the City, with an high ſtone ſtanding at the head, and another at the feet; that at the head, hath ſomtimes an *Epitaph*, and if it be a man of qualitie is made at top in form of a *Turbant*; thoſe who beſtow a Marble-ſtone over them, have it in the middle cut through about a yard long, and a foot broad; therein they plant ſuch kind of plants, or flowers as endure green all the year long; which ſeem

to

to grow out of the dead body, thinking thereby to reduce it again into play, though not in the Scene of ſenſible creatures, yet of thoſe vegetable, which is the next degree, and perhaps a preferment beyond the duſt.

The *Turkiſh* Nation cannot yet be generally abandoned to vice, having two ſuch great enemies, the *Chriſtian* on this ſide, the *Perſian* on that; were they once removed, it would ſoon corrupt, like *Rome* after the fall of *Carthage* and *Antiochus*, or worſe; for then it would have a far greater Empire than ever the *Roman* was, nor is it much leſs already, nor wanting ſo much in extent, as it exceeds in being more abſolute, and better compact. It hath ever been, and yet is the vanity of Nations, to eſteem themſelves civiler, and more ingenious, becauſe more curious in ſuperſtitions than other people, whoſe moderation, diverſity, or diſdain of thoſe follies, they tearm barbarous, and beaſtly ſtupidity, uncapable of ſuch illumi-

nations; thus of old, the *Egyptians* deſpiſed the *Grecians*, they the *Romanes*; the *Romanes* all the World; and at this day the *Papiſts* us; the *Jewes* them; the *Mahometans* all. After this diſcourſe of the party Imperiall, I muſt not forget thoſe other Sects which it hath in its ſubjection; they are generally *Chriſtians*, and *Jewes*: *Chriſtian* ſtrangers they call *freink*, but their own ſubjects are either *Latines*, *Armenians*, *Greeks*, or of another ſort, whereof I have ſeen infinite numbers, in all that tract of *Bulgary*, and *Serviah*, who are baptized only in the name of Saint *John*, their difference *Theological* I enquired not, but in faction I noted them ſo deſperate malicious towards one another, as each loves the *Turk* better then they do either of the other, and ſerve him for informers, and inſtruments againſt one another; the hatred of the *Greek* Church to the *Romiſh*, was the loſs of *Belgrado* in *Hungary*, and is at this day ſo implacable, as he who in any

any *Christian* War upon the *Turke*, should expect the least good wish from the *Christians* in those parts, would find himself utterly deceived: I often was helpt by *Turks*, and *Renegadoes*, against the malice of their *Christians*; at *Rhodes* they informed the *Bashaw* of us for burying a Boy of our company, and but for a *Spanish Renegado*, it had cost our liberty. The *Latines* are *Papists*, but so few, and despised, as not to be reckoned. The *Armenians* or *Chaldeans*, are also *Christians*, but have a deeper tincture of *Mahometisme* than the rest: The *Greek* Church seemes little inferiour in number to the *Roman*, for though the *Catholiques* are thicker in *France*, *Spain*, *Germany*, and *Italy*, than the others in *Turkie*, *Muscovy*, and *Persia*; yet their Provinces do so infinitely exceed those in extent, as will make the Greek Church, though in thinner Plantations, more numerous than the other: This proportion was assured clear before the loss of

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Conſtantinople, which to *Rome* it ſelf, if not conſidered as a Corrival, was a deep blow. Now in all *Turkey*, the number of Chriſtians is wonderfully abated, for beſide the ſlaughter in conqueſt, they are daily diminiſhed by other arts. The *Turk* takes a more pernicious way to extinguiſh Chriſtianity, than ever the Heathen Emperours did; their hot perſecutions got them the envy which followes cruelty, and made the people compaſſionate the afflicted cauſe, whereby commiſeration which is a ſtrong piece of humane nature, blew the flame of zeal, and raiſed more affection to the cauſe, than terrour could ſuppreſſe; thence came the ſaying, *Sanguis Martyrum ſemen Eccleſiæ*: the *Turk* puts none to death for Religion, whereby none from Fire or Gallowes, move compaſſion to their cauſe; He rather ſuckes the purſe, than unprofitable blood, and by perpetual poverty renders them low towards himſelf, and heavy to one another: He turns the

Chriſtian

Christian Churches into *Meskeetoes*, much suppressing the publique exercise of Religion, especially of the *Romish*, though not utterly, so that each generation becomes less instructed than other, in so much that at this time (as by tryal I found) many who profess themselves *Christians*, scarce know what they mean by being so; Finally, perceiving themselves poor, wretched, taxed, disgraced, deprived of their children, and subject to the insolence of every Raskal, they begin to consider, and prefer this present world, before that other which they so little understand. This turnes so many thousand to *Mahometanisme*, and prevails with less scandal than fire and sword would do, in so much as it goes less harsh with a man to forget his Religion, than to defie it; for conscience wrought on by education, holds the mind of man, as a lace wound about a body; the *Turkish* course unlaces it by degrees, as it had been wound up, so bringing it

off clear; but bloody perſecution ſtriving to pull it away at a ſnatch, is too ſudden a violence, diſordering and intangling things faſter then they were. Thus if we view theſe affaires no further than the eye of reaſon can reach, he ſeems in a probable way to taint all the *Chriſtians* under his Dominions; but it muſt be the work of time; in the mean-while, they ſerve to fill his coffers, and in effect ſupply him with *Gibeonites*, and Husbandmen to till his Land, while his *Muſſelmen* are reſerved to the commanding employment of the Sword. Therefore he doth not much care for a general converſion, as appeared in *Solyman* the Second, who ſeeing a company of many thouſands fall down before him, and hold up the fore-finger, (as their manner of converſion is) he asked what moved them to turn, they replyed it was to be eaſed of their heavy taxations; he diſdaining that baſeneſs, or not wiling to loſe in tribute, for an unſound acceſſion

ceſſion in Religion, rejected their converſion, and doubled their taxations: Nevertheleſs particular Convertites, if ſerious, voluntary, and perſons of important condition, are received with honour and large reward, eſpecially ſtrangers; I ſaw at *Belgrado* a Feaſt carryed by above threeſcore perſons; and after all, a Horſe worth at leaſt thirty pounds, ſent from the *Baſhaw* to one of theſe at the day of his circumciſion, and I was told he had near a thouſand Dollers given by others; but he had born good office in *Tranſylvania*. I once met at the Feaſt a youth whoſe Father was Governour of a neighbour Towne in *Tranſylvania*, ſome in a jeſting manner threatned circumciſion to us both: I knowing their intereſt lay all towards him, firſt ſevered my cauſe from his, and then jeſted my ſelf off: but the next day, they ſent to apprehend him, and if ſome of his Countrymen had not helpt him over the *Danubius* by night, he had been ſhut up,

up, for beſide the intereſs of ſtate, he was a handſome youth, and his Father able for ranſome, which are two ſtrong motives, unleſs it be upon ſuch termes, there is ſeldom any compulſion of conſcience, and then not by death, where no criminal offence gives occaſion. I did much converſe with *Renegadoes*, and had good opportunity by their *Italian* tongue, to ſound what ſpirits they were, and on what motives they fell off; generally I found them Atheiſts, who left our cauſe for the *Turkiſh* as the more thriving in the World, and fuller of preferment: theſe hate us not otherwiſe than in ſhew, unleſs where they find themſelves abhorred for their Apoſtaſie; then take heed, for in your ruine they get both revenge, and reputation of zeal; but with a more opportune behaviour, I have wonne much courteſie from them, and upon occaſion, put my life at one of their diſcretions, and found him Noble; theſe are the voluntary *Renegadoes*; their

there are another ſort, whom hard uſage, and captivity brings in, rather than any ambition, or diſguſt at home. Theſe though neceſſitate to hold on, yet they bear a great good-will to *Chriſtians*, and likely a deep grudge to the *Turks*; I firſt noted this by an Eunuch of the Garriſon of *Belgrade*, I had with money made him my friend, againſt any neceſſity of flight, I going to viſit him in his houſe, nigh the River *Danubius*, found him alone very drunk; he out of that heat, and experience of my engagement, fell to rail againſt the *Turks*, and withal ſhewing me how they had marred his game, well (quoth he do you ſee that River? there ſeldom paſt a week, ſince I have been in this City, (which was half a year) but ſome night or other, I have thrown ſome of their Children therein, and told me that formerly in other places, he had done many ſuch ſecret revenges, for their gelding of him: before my experience of theſe Apoſtataes

ſtataes, I ſuppoſed that their paradiſe had wone many from our ſide; but of all that I practiſed, there was none taken either with that, or other points of their doctrine; but manifeſtly with reſpects worldly, wherefore ſeeing how many daily go from us to them, and how few of theirs to us; it appears of what conſequence the proſperity of a cauſe is to draw men unto it, and how uncertainly they judge of all other merit. The chief Sect whereof I deſired to be enformed was the Jewes; whoſe modern condition is more condemned, then underſtood by *Chriſtian*-Writers, and therefore by them delivered with ſuch a zealous ignorance, as never gave me ſatisfaction: Their *primitive* profeſſion was Shepheards, whoſe innocent kinde of life had leiſure for the ſtudy of that *Hierarchy*, which in after times, their ſetled poſſeſſion of *Canaan*, put into act; But (as we daily ſee,) Neceſſity makes ſhifts, and nothing corrupts clear wits

wits more then desperate fortunes, and forreigne conversation; so it befel them in their frequent Captivities, wherein the malice of their estate, and corruptions of the Gentiles, did extreamly debauch their old innocence, and from Shepheards, or Tillers of Land, turned them to what they now are, Merchants, Brokers, and Cheaters; hereto is added no small necessity from their Religion, which as of old, so at this day, renders them more generally odious, then any one sort of men, whereby they are driven to helpe themselves by shifts of Wit, more then others are; and so as it were bandying their faction against the rest of Mankind, they become better studied, and practised in malice, and knavery, then other men: This makes them thrive notwithstanding all their oppressions, to such excessive riches, as by themselves, I have heard alledged as a testimony of Divine *Benediction*: They are generally

ly found the moſt nimble, and *Mercurial* wits in the world; which in part, is deſcended from the original *complexion* of their forefathers; who gave notable teſtimonies of a ſubtle generation; and hath been much advantaged by their *Moſaical* inſtitution of Dyet; a thing of no ſmall effect to refine the blood and ſpirits of ſo many deſcents; yet above all, I impute it to this unceſſant neceſſitie, and exerciſe of wit, which ever keeps it up, without growing too remiſſe and ſtupid, as uſually happens where men are not quickned by ſuch occaſions: Hereupon it is that every *Vizier* and *Baſha* of State, uſe to keep a *Jew* of his private Counſel, whoſe malice, wit, and experience of *Chriſtendome*, with their continual intelligence, is thought to adviſe moſt of that miſchief, which the *Turk* puts in execution againſt us; Nevertheleſs, in moſt of their converſation, I noted rather the dexterity of a Cheater or Mountebank, then

then any ſolid wiſdom; and ſo in their railings at *Chriſt*, few invade him by any ſtaid politick way of *Atheiſme*, moſt of them prophane him with beaſtly tales or ſuperſtitious accounts: Divers of them read the New-Teſtament maliciouſly to cavill, and elude the Miracles of *Chriſt*, wickedly imputing them to conſpiracy among the Actors, and partiality in the Writers, as of a Legend; above all places in Scripture, they abuſe that, where it is ſaid, that when he was to go up to the Paſſeover but few dayes before his Death, his Kindred and thoſe about him did not yet believe: whereby they (not knowing faith to be the gift of grace, rather then of reaſon) ſlander his miracles for not ſo manifeſt as we conceive: once at their celebration of a Sabbath at *Niſs* in *Serviah*, I was walking with divers of their *Rabbines*, eſpecially one, much reverenced by the reſt, who was principal of the *Synagogue* at *Sophia*; he would needs urge

urge a discourse of *Christianity*, where after his malice had wearied it self, I asked him whether it were not an undenyable signe of Divine ayde to our cause, that with such a meek humility, as that of *Christ*, had raised it self over all the proudest oppressors; He (as the nature of poyson is to infect things of most contrary condition) perverting this reason, replyed that *Christ* came when the world had been tamed by the *Romans*, whose cruel victories, and heavy yoak had broken the spirits of most Nations, whereupon he would not build his *Religion* as the old *Heathen* had ever done, upon *Heroique* brave acts, but on the contrary meek humility of contrite hearts; which being the greatest number, (especially by that time they come to govern) causes it to prevail so well: This seeming a cold *Atheism*, he further made vain, with an addition concerning the several ages of the World; comparing the case with this *Microcosme* of man, whose infancy

infancy is ſimple; youth brave; manhood firm; but his decaying age faints till the end ſhuts all up; each of theſe periods did he pretend guided by Doctrines ſutable, and to the latter rejected *Chriſtianity*, whoſe humble contempt of the World, he aſcribed to the Worlds old age, (as in man) grown weary of it ſelf; After anſwer hereto, I deſired to underſtand ſomewhat of their *Cabal*, which I had alwayes held the great ſecret of the *Jews*; I demanded whether it conſiſted in that *Arithmetical* ſignification of *letters* as we ſuppoſe, telling him withal, that ſeemed ſtrange, how *letters*, and *words* which were impoſed differently by the humour of man, could touch upon the reality of things in themſelves, which did not acknowledg our devices; He anſwered, that in part the *Cabal* did depend upon *letters*, and *words*, but oncly *Hebrew*, wherein *Adam* named things when he was in ſtate of *Innocency*, and underſtood their Nature; but in languages made

made since the fall, the foundation wanted; they as the issue of confusion assure nothing therein; then he added the story of it; telling me that *Cabal* signifies tradition, which was the way whereby it was transferred from one age to another, and that it was in some measure a reparation of our knowledge lost in the fall of *Adam*, and again revealed from God four times; first to *Adam*, who upon his ejection out of Paradise, sitting very disconsolate, God (quoth he) sent the Angel *Raguel* to comfort him, and finding his chief sorrow to be in losing the knowledge of that dependency, and punctual commerce which the creatures have with their Creator, and amongst one another, the Angel for his illumination therein, instructed him of the peculiar moments of time natural, and proper to each passage, wherein things else impossible, might be brought to pass with felicity; hereat I told him, that there was not in our Bible any mention of the Angel

Raguels

Raguels comforting, or instructing of *Adam*; whereto he replyed like a cursed *Jew*, that the *Popes* had (not only in that place, but in many others) clipped, amplified, & mis-related the old Testament, the better to conform it with their new, for their institutions Civil, and Ecclesiastical which depend thereon: The *Cabal* (said he) held in tradition many ages, till time with the accidents of the Flood, and *Babel*, lost it: Then once more God discovered it to *Moses* in the Bush; this he proved out of *Esdras*, a Book high in esteem with them; where in the second Book God is brought in, saying,----*enarravi ei multa mirabilia, & ostendi ei temporum secreta, ac finem, & præcepi ei dicens, hæc palam facies verba; hæc abscondes*; therefore *Moses* published those--*mirabilia*; the Creation; the Law; and the *Israelites* bringing forth of *Egypt*; but those --*secreta, ac fines temporum*, he disclosed to none beside his seventy Rulers over *Israel*; these traditions soon failed

led, in the oppreſſions under the *Philiſtines*; but the third time God revealed it again; that was to *Solomon* in a dream; for it is ſaid of *Solomon* that he knew--*initium, & conſummationem, & medietatem temporum*; by this Art, he wrote many Bookes of all things, from the *Cedar* to the *Hyſop*, with divers others; all which were loſt in the Captivity enſuing: Therefore the laſt time, he pretended it reſtored to *Eſdras*; whom as himſelf writes, God made to retire forty dayes, with five Scribes, who in that ſpace wrote 204 Books: the firſt 134 God commanded to publiſh for the reading of all, both worthy, and unworthy: The latter ſeventy were to paſs private, only among the wiſe of the people; theſe latter 70 they pretend *Cabalaſtique*, and not yet all loſt: When I conſidered this Art, it put me in mind of what the Prophet ſays to the Church of *Iſrael--Thy habitation is in the midſt of deceivers*: for although in things of inferiour natures,

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as well as in the passions of man, there are --*molles aditus, & apta tempora*; wherein they are better disposed for this, or that impression, then at other times, yet do not these open them further then to an agent that comes opportune, and in a way naturally proper to the pre-disposition of the subject; thus a Feaver is easier cured at one time, then another; one medicine hits one accesse, another the next; the like may be observed in all things; but to extend this beyond it's due limits, and to wayes improper, as to wishing, writing, speaking, and other charms, which cannot reach the reality of things, comes to as profound a nothing, as *Hermes* his *Sigil*, or *Paracelsus* his *Spell* against *Flyes*. Their great counsel of *Sanhedrin* consisting of 71 in imitation of *Moyses*, and his seventy Elders, not being able to work such wonders, did nevertheless strive to continue the reputation of the old *Thearchy*; to that purpose they glorified this devise of *Cabal*, whose pre-

pretence of ſecret information from God, even in their forſaken times, ſerved them as *Numa* his pretended meetings with the Nymph *Egeria*, *Mahomets* raptures with the Angel *Gabriel*, and the like, to countenance their Ordinances with Divine repute among the people; This deviſe was well framed to take with the *Jews*, who generally are light, ayerial, and Fanatical brains, ſpirited much like our hot *Apocalyps* men, or fierce expounders of *Daniel*; apt to work themſelves into the fools Paradiſe of a ſublime *dotage*: They expect their Meſſias with an unwearied aſſurance; & as all Prophetical delays *do* eaſily find excuſe, ſo have they; reſtoring their hope with augmentation of glory in the more perfect tryal; at his coming they expect a temporal kingdom, whereof I heard them diſcourſe with ſo much guſt, as ſeemed to have a touch of the *Sadducy*, whoſe appetite reliſhes a preſent fruition, better then the ſtate of Reſurrection; To diſcover this fully, I told

told them that me thought it might ſeem to them but juſt, that all thoſe who had lived and died conſtant expecting the Meſſias, ſhould not by untimely Death loſe the fruits of their conſtancy, but be reſtored to life at his comming, to enjoy, and make up his Kingdom; this they received with much applauſe, and (as flattery uſes to be) it was by them held an illumination, which they embracing of me, ſeconded with ſuch a *Romanzo* of their future Kingdom, as ſhewed a thirſt of revenging their captivities, and therewith to enjoy the world in that timely Reſurrection. Above all bleſſings given of God, they prefer that of---*Increaſe and multiply*; To hold it a bleſſing they have reaſon; but why that ſhould be thought the greateſt, I know not; unleſs becauſe of their *Salacity*, ever noted for---*projectiſſima in libidinem Gens*; and ſo apt to grow like the ſands of the Sea in number; or elſe for propagation of the kind, which is the chief act of thoſe who conſider themſelves

ſelves no higher, then as parts of the World, and of that taken in the bare continuance, without any of its further operations. They may drink water alone, but not wine mingled therewith, unleſs they have a diſpenſation; that which is pure Wine, they call Wine of the Law; this perhaps was one among other reaſons, why they were of old, miſtaken to have Worſhipped *Bacchus*: When they kill any living creature, they firſt turn the face of it Eaſtward, then ſaying, Be it ſanctified in the name of the great God, King of Heaven, and Earth, they cut the throat with a knif without any gap in the edge; if that be not obſerved, they will not eat of the meat, but hold it utterly prophane; moſt of the fat they caſt away, eſpecially about the loyn and kidneyes; that of each, Mutton or Beef they ſcarce eat half; theſe with many other reſtrictions of Dyet, I urged as difficulties of victualling their Armies when the Meſſias ſhould come; but they readily ſalved it with power of miracles,

miracles, which shall save him all labour and care: he is expected of the Tribe of *Judah*, which was setled in *Portugal*, where they boast, & in *Spain*, to have millions of their race, to whom they gave compleat dispensation to counterfeit *Christianity*, even to the degree of *Priesthood*, and that none are discover'd but some hot spirits, whose zeal cannot temporize: This reverence to the Messias makes them throughout the whole world, breed their children up in *Portugal* speech, and make it their domestick tongue. The *Jews* of *Italy*, *Germany*, and the *Levant*, excepting the *Banditoes* of *Spain*, are of *Benjamin*; the other ten Tribes in the destruction of *Jeroboams* kingdom by *Salmanasser* were led captives beyond *Euphrates*, whence they never returned: in which destruction, perhaps worse then this of their brethren, they had the happinesse never to persecute *Christ*: Then I asked if they had these degenerate into the race, and *Gentilisme* of the *Heathen*, as our *Christians*

have done in the Holy Land; whom now we know not from other *Turks*, but by ſome touch of language: They aſhamed of ſuch Apoſtaſie, told me, that thoſe ten Tribes are not found any where, but either ſwallowed like *Corahs* company, or as other *Rabbines* write, blown away with a whirl-wind; ſo apt are light wits to imagine God leſs glorified in his vain glorious ways of Nature, becauſe ordinary, then in the puffs of their own deviſed miracles; wherein while they affect to ſeem grave & profound, they become fond and ſhallow, not knowing the ways of that vertue which moveth all things. In their Divine-Service, they make one of the beſt ſort to read a Chapter of *Moſes*, then ſome Boy or Raſkal reads a piece of the Prophets; in the middle of the Synagogue is a round place vaulted over, ſupported by pillars; therein ſometimes one of their Doctors walks up and down, and in *Portugheſe*, exalts the Meſſias, comforts their captivity, & rails at *Chriſt*.

They

They have a Cupboord made to repreſent the Tabernacle, wherein they lay up the Tables of the Law, which now and then they take forth and kiſs: they ſing many tunes, but frequently that of *Adonia*, which is the ordinary name of *God*; for *Jehovah* they mention not but upon high occaſions; at Circumciſion, Boyes are ſet to yall out *Davids* Pſalmes ſo loud as dims the Infants cry: the Synagogue is hung round with Glaſs lamps burning: every man at his entrance puts on a linnen Cope, firſt kiſſing it; but elſe they uſe no manner of reverence, or ſign of devotion. I knowing diſcontent apt to diſcloſe ſecrets, got ſtraight acquaintance with one of them, who had a great mind to turn *Turk*; his chief ſcandal was, that he had often ſeen their Elders in the midſt of Service fall together by the Ears, and with holy Candleſticks, Incenſe-pans, and other conſecrate inſtruments, break one anothers pates. They ſuffer no women to enter the Synagogue, but appoint

them a Gallery without; I did impute it to Jealouſie, but they told me it was becauſe Women have not ſo Divine a ſoul as men, & are of a lower creation, made onely for the propagation, and pleaſure of man: this doctrine humbles their wives below that fierce behavior whereto competition and opinion of equality might embolden them. When they turn *Turk*, which is often, they muſt firſt acknowledge Chriſt ſo far as the *Turk* does, that is, for a great Prophet, and no more: They ſeldom turn *Chriſtians*, becauſe of *Images* & *Swins fleſh*, which they hate worſe then the name of Chriſt: they pretend (but maliciouſly) that thoſe few who we ſee turn in *Italy* are not of them, but *poor Chriſtians* hired from other *Cities*, to perſonate that part: There is ſcarce any Sect ſo *poor* ſpirited, but will ſometimes pretend *to* a miracle, ſo *did* they; for all the Voyage they boaſted of an apparition in form of an old man, to this *Gran Signior*, whom he admoniſhed in favour of the *Jews*, and then vani-

vaniſhed; but at *Conſtantinople*, where the Scene of the fable lay, I could hear no ſuch thing. If they were all united, I believe there would ſcarce be found any one race of men more numerous; yet that they can never ciment into a temporal Government of their own. I reckon two cauſes, beſide the many diſadvantages in their *Religion*: Firſt, the *Jewiſh* complexion is ſo prodigiouſly *timid*, as cannot be capable of Arms; for this reaſon they are no where made Souldiers, nor ſlaves, and in acknowledging the valour of *Davids* worthies, ſo different from the Modern *Hebrews*, appears how much a long thraldome may cowe poſterity beneath the Spirits of their Anceſtors: The other impediment is their extream corrupt love to private intereſs; which is notorious in the continual cheating, and malice among themſelves; ſo as there would want that juſtice and reſpect to common benefit, without which no civil ſociety can ſtand: Theſe are the chief notes

which I gathered in converſing with the *Jews*; Now there remains a word or two of the *Zinganaes*: they are right ſuch as our *Gypſies*: I yield not to thoſe who hold them a peculiar curſed ſtock: ſloath and naſtineſs ſingle them out from other men; ſo as they are the dregs of the people, rather then of ſeveral deſcent: wallowing in the dirt, and Sunne makes them more ſwarthy then others; they abound in all Cities of *Turky*, but ſteal not like ours; for fear of the cruel ſeverity, they tell fortunes as cheatingly as ours, and enjoy as little; their true uſe is for ſordid offices, as Broom-men, Smiths, Coblers, Tinkers, and the like, whereby the natural *Turk* is reſerved for more noble employments: few of them are circumciſed, none *Chriſtned*: they wear their rags affectedly, but wander not: their habitation is hovels, and poor houſes in the Suburbs: contempt ſecures them, & with that I leave them. By this diſcourſe, it appears, that the *Turkiſh* Empire is in effect, divided into

to two parts, the *Turks* & other Sects; unto theſe are applyed the two paſſions of man, love, and fear: ſo as the Government is to keep the one ſort ſo as they ſhall not deſire miſchief, and the other not able to affect it: to the *Turks* it is a ſweet Monarchy, maintaining them to command the reſt; to the other Sects it is heavy, holding them diſtracted with faction between themſelves; diſarming, riffling, taking their goods, and children from them; and awing them with as much inſolency as may not quite make them run away; Nevertheleſs the *Gran Signior* hath not the inconvenience of *Tyrants* which is to ſecure themſelves againſt their people by ſtrangers, who are chargable and perfidious; for he without charge, is held up by Plantations of his own people, who in deſcent and intereſs, are linkt with him; neither hath he the uncertainty of a civil Prince, who much ſubſiſts on fickle popular love; for he raigns by force; and his *Turks* are a number able to

make it good; wherefore he seems as absolute as a Tyrant, as happy as a King; and more establisht then either: yet hath he danger from both parts: love makes apt to grow insolent, therefore his governing multitudes are that way dangerous.

This hath shewed it self in the tumults of the *Janizaries*, even as deep as the Blood Royal: His danger from the enthralled Sects, is not so great; they are too far stupified, and disunited for rebellion; there is more doubt of depopulation; yet to prevent that, when any Province hath been overlayed, he restores it with a gentle *Governour*, and slack exactions; and the *Timariots* themselves, that their Farms may be well managed, hold up the Farmers with much care: There are two notable signes of this *Empires* strength; one is that most neighbouring States pay *Tribute* or frequent presents, which is but another name of *Tribute*: The other is, that although it be generally observed, that two or

three

three ſucceſſions of weak Princes are enough to ruine any Monarchy; this *Crown* hath *now* had five weak *Princes* without intervenue of any one active, yet is it in no part demoliſhed: This preſent *Emperor*, though by reaſon of his age, & ſome other diſadvantages, hath not yet put into action, is of *Spirit* like to equal the braveſt of his predeceſſors: Now as all bodies though never ſo ſtrong are ſubject to blows from without, and diſeaſes within; ſo is this *Empire* obnoxious to the *Perſian* abroad, and errours of *Government* at home; One hath hapned of late years, which hath bred pernicious diſorder; that was the mercy of *Achmat*, to his brother *Muſtapha*; whom he ſeeing a *bookman*, and weak did not deſtroy; this was contrary to the *Othoman* cuſtome; and left a Subject for ambition, and diſguſt, which rather then be without, would make one of wax if it were poſſible; much more dangerous was it to leave one of colourable pretext where there was ſo inſolent a faction as the

Jani-

Janizaries: they forthwith ſerved their turne hereof, who elſe had not been provided of a King, & ſo forced to endure *Oſman*, for fear of deſtroying that line, in whoſe defect, they fall under the petit *Tartars*, which they abhor: This gave them occaſion to taſte the blood Royal, whoſe reverence can never be reſtored, without aboliſhing the Order of *Janizaries*, which hath been the Sword-hand of the *Empire*: If this diſcourſe might ſpeak in a moral way, it would title this Act of *Achmat* a vertue, a high one; But in ſuch a fierce *Government*, many vertues Noble, and ſafe in our States, are againſt the foundation of theirs: Thus have I ſet down what I noted in the *Turkiſh* Cuſtomes; all inſtruct, either as errors, or by imitation: Nor is the mind of man a perfect Paradiſe, unleſſe there be planted in it the Tree of *Knowledge*, both of *Good* and *Evil*.

FINIS.